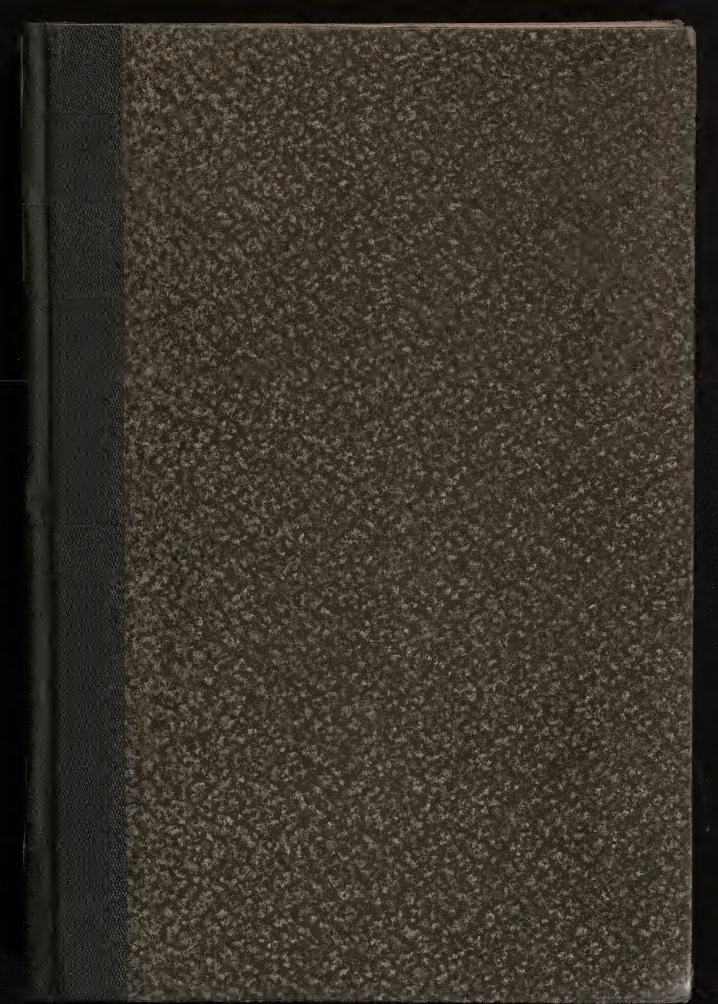




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Ernst Kapp
Buchbinderei & Papeterie
Tübingen

THE
FIFTY-SIXTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1895

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1896

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17. M.
18. H.
19. J.
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21. J.
22. L.
23. C.
24. C.
25. K.
26. K.
27. J.
28. F.
29. K.
30. J.
31. O.
32. J.

European Missionaries of the Basel German Evangelical Mission.

Corrected up to the 1st April 1896.

[The letter (m) after the names signifies "married", and the letter (w) "widower".

The names of unordained Missionaries are marked with an asterisk.]

Name	Native Country	Date of Active Service	Station
1. Ch. A. E. Diez (w)	Germany	1851	Kasaragod
2. J. Lauffer (m)	do.	1856	Chombala
3. W. Stokes (m)	India	1860	Kaity (Coonoor)
4. Th. Digel (m)	Germany	1864	Mulki
5. J. Knobloch (m)	do.	1865	Calicut
6. G. Ritter (m)	do.	1869	Mangalore
7. F. A. Brache (m)	do.	1869	Udipi
8. W. P. Schönthal (m)*	do.	1870	Cannanore
9. G. Hirner (m)*	do.	1871	Mangalore
10. J. Hermelink (m)	do.	1872	do.
11. G. Grossmann (m)	Switzerland	1874	Kotageri
12. J. Baumann (m)*	do.	1874	Palghat
13. R. Schenkel (m)	Germany	1874	Mercara
14. J. B. Veil (m)*	do.	1875	Mangalore
15. L. Gengnagel (m)	do.	1875	Basrur-Coondapoor
16. C. G. Eblen (m)	do.	1876	Udipi
17. M. Hoch (m)	Switzerland	1876	Mangalore
18. H. Altenmüller (m)*	Germany	1878	do.
19. J. G. Kühnle (m)	do.	1878	Palghat
20. C. D. Warth (m)	do.	1878	Hubli
21. J. J. Jaus (m)	do.	1879	Calicut
22. I. Weismann (m)	do.	1879	Chombala
23. Chr. Keppler (m)	do.	1879	Udipi
24. C. W. Dilger (m)	do.	1880	Tellicherry (Nettur)
25. K. Stierlen (m)*	do.	1880	Mangalore
26. K. Ernst (m)	do.	1881	Kaity
27. J. Fischer (m)	do.	1881	Anandapur
28. F. Eisfelder (m)	do.	1882	Guledgudd
29. K. Schaal (m)	do.	1883	Palghat
30. J. Waidelich (m)	do.	1885	Bettigeri-Gadag
31. O. Bode (m)	do.	1886	Dharwar
32. J. Götz (m)	do.	1886	Karkal

Name	Native Country	Date of Active Service	Station
33. A. Glattfelder (m)*	Switzerland	1886	Mangalore
34. J. Sieber (m)*	do.	1887	Mercara
35. Paul Buchli (m)*	do.	1887	Mangalore
36. F. Rehm (m)	Germany	1888	Tellicherry (Nettur)
37. R. Bosshardt (m)	Switzerland	1888	Codacal
38. W. Bader (m)	Germany	1888	Cannanore
39. H. Risch (m)	do.	1888	Bettigeri-Gadag
40. Fr. Volz (m)*	do.	1888	Calicut
41. G. Kehrner (m)*	do.	1888	do.
42. G. Wieland (m)	do.	1889	Kaity
43. W. Weisedel (m)*	do.	1889	Mangalore
44. J. Bucher (m)	do.	1890	do.
45. H. Bretschneider (m)*	do.	1890	Udipi (Malpe)
46. G. Sautter (m)*	do.	1890	Mangalore
47. Th. Uber (m)	do.	1890	Tellicherry
48. S. Stamm (m)*	Switzerland	1891	Mangalore
49. O. Singer (m)	Germany	1891	Honavar
50. Ph. Stier (m)	do.	1891	Bijapur
51. W. Jung (m)*	do.	1891	Mangalore
52. F. Boas *	do.	1891	Codacal
53. H. Kessler *	Switzerland	1891	Calicut
54. M. Breidenbach (m)	Germany	1892	Udipi
55. Ph. Weidner (m)	do.	1892	Kasaragod
56. Tr. Lutz	Switzerland	1892	Hubli
57. J. Bächle	Germany	1893	Mulki
58. K. Mayer	do.	1893	Guledgudd
59. V. Nagel	do.	1893	Vaniyankulam
60. A. Metz	do.	1893	Hubli
61. E. Hiller	Australia	1894	Calicut
62. O. Eckelmann (m)*	Germany	1894	Codacal
63. P. Borel	do.	1894	Karkal
64. Ch. Fritz	do.	1894	Mercara
65. P. Sengle	do.	1894	Tellicherry (Nettur)
66. Ch. Gebhardt*	do.	1894	Palghat
67. Tr. Reusch	do.	1895	Dharwar
68. Joh. Knobloch *	do.	1895	Calicut
69. W. Stokes, M.B. C. M. ED.*	India	1895	do.
70. Joh. Fahrenberger	Germany	1895	Cannanore
71. Rob. Schilling	Switzerland	1895	Codacal

Name	Native Country	Date of Active Service	Station
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Single Ladies.

72. Miss H. Strölin	Germany	1893	Mangalore
73. Miss M. Krauss	do.	1895	do.
74. Miss M. Hanhart	Switzerland	1895	Calicut

Expected in April 1896.

75. S. Walter (m)	Switzerland	1865	Vaniyankulam
76. G. Benner (m)*	Germany	1877	Guledgudd
77. G. Fischer	do.	1896	Mulki
78. F. Heinecken	do.	1896	Dharwar
79. A. Schosser	do.	1896	Udipi
80. R. Büchner	do.	1896	Bettigeri

At Home.

81. F. Kittel (m)	Germany	1853	late of Mercara
82. R. Hartmann (w)	Switzerland	1859	do. Karkal
83. F. Ziegler (m)	Germany	1862	do. Dharwar
84. M. Th. Walz (m)	do.	1866	do. Mangalore
85. W. Sikemeier (m)	Holland	1870	do. Kotageri
86. W. Nübling (m)	Germany	1871	do. Honavar
87. J. Ostermeyer (m)	do.	1873	do. Cannanore
88. W. Lütze (m)	do.	1875	do. Kaity
89. E. Liebendörfer, M. D. (m)	do.	1875	do. Calicut
90. A. Ruhland (m)	do.	1876	do. Cannanore
91. L. J. Frohnmeier (m)	do.	1876	do. Tellicherry
92. W. H. Knittel (m)	do.	1882	do. Hubli
93. M. Schaible (m)	do.	1883	do. Mulki
94. B. Lüthi (m)	Switzerland	1884	do. Bettigeri Gadag
95. Ch. Hole (m)	Germany	1884	do. Vaniyankulam
96. G. Peter (m)	Switzerland	1885	do. Chombala
97. Th. Strobel (m)	Germany	1885	do. Calicut
98. D. Berli (m)	Switzerland	1885	do. Bijapur
99. F. Huber (m)*	do.	1886	do. Mangalore
100. Th. Lutz (m)	do.	1887	do. Hubli

II. Coorg.

7. Mercara	1870	3	2	0	0	4	0	0	1	0	1	1	6	0	0	61	7	44	112	0
8. Anandapur (Ammatti)	1853	1	1	0	0	2	0	0	1	0	0	3	10	0	0	111	4	60	175	2

III. Southern Malabar.

9. Dharwar	1837	2	1	0	3	0	0	5	3	11	4	3	1	3	74	4	107	185	0
10. Hubli	1839	4	2	1	5	0	0	4	0	2	6	10	0	0	195	6	157	358	0
11. Bettigeri-Gadag	1841	2	2	0	7	0	1	6	1	2	10	22	1	0	283	5	232	520	3
12. Gulegdudd	1851	2	1	0	7	0	2	4	0	0	9	23	7	2	279	14	288	581	1
13. Bijapur	1885	2	2	0	4	0	0	3	0	1	0	1	0	0	19	0	23	42	0
14. Honavar	1845	1	1	0	4	0	0	1	0	0	0	1	0	0	27	0	24	51	2

IV. Malabar.

15. Cannanore	1841	13	9	1	30	0	3	23	4	16	29	60	9	5	877	29	831	1737	6
16. Tellicherry	1839	3	2	1	6	3	4	7	3	1	15	37	9	2	474	20	370	864	40
17. Chombala (Mahe)	1849	2	2	0	6	2	2	8	6	8	5	14	19	3	193	2	252	447	10
18. Calicut	1842	8	4	1	7	0	3	16	8	13	47	62	36	11	717	7	515	1239	58
19. Codacal (Edaculam Statn.)	1857	4	2	1	8	4	2	11	3	5	40	57	7	12	595	1	580	1176	54
20. Vaniyankulam (Ottapalam)	1886	1	0	0	4	1	0	5	1	6	2	1	3	0	41	0	31	72	3
21. Palghat	1858	4	3	0	7	3	2	8	1	3	8	20	13	6	199	4	161	364	47

V. Nilgiris.

22. Katty	1846	3	3	0	1	0	2	24	2	0	6	13	6	0	143	8	125	276	13
23. Kotageri	1867	1	1	0	3	0	0	8	1	0	0	6	7	1	91	13	107	211	7

Total . . .

Total . . .	75	58	12	137	18	28	182	54	105	272	488	158	51	6567	144	5820	12331	347	
Total of 1st January 1895	77	63	14	125	14	29	170	50	107	287	497	227	91	6342	142	5479	11963	257	
Decrease during 1895	0	5	2	0	0	1	0	0	2	15	9	69	40	0	0	0	0	0	0
Increase ditto	0	0	0	12	4	0	12	4	0	0	0	0	0	0	225	2	141	368	90

Abstract showing the Contributions of the Churches towards their Church Expenses, the Mission and the Poor in 1895

Stations	Regular Church Contributions		Sunday Offerings & Donations towards Church Expenses		Offerings and Donations towards the Mission-work		Offerings and Donations towards the Poor-funds		Donations and special Collections for Orphanages		Special Collections for the Malabar Widow-fund		Collections for Bible Societies		Special Collections for local Purposes		Total	
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Mangalore	500	11	5	302	10	0	249	11	8	204	7	2	34	14	6	—	—	—
Jeppu	93	15	0	41	4	3	9	5	4	45	10	7	0	0	0	—	—	—
Bockapatna	132	8	6	56	9	1	40	3	9	51	10	1	6	2	4	—	—	—
Total	730	2	11	400	7	4	299	4	9	301	11	10	41	0	10	—	—	—
Mulki	114	15	3	46	10	9	13	5	2	163	7	4	14	0	6	—	—	—
Udipi-Malpe	271	14	8	128	10	3	55	10	9	131	12	5	13	11	5	—	—	—
Karkal	31	0	0	28	6	4	1	5	8	9	4	0	0	0	0	—	—	—
Basrur-Coondapoor .	34	15	0	17	12	11	12	8	6	20	0	10	3	3	1	—	—	—
Kasaragod	47	2	1	45	0	0	16	15	1	13	7	2	19	8	6	—	—	—
Mercara	54	0	0	45	13	4	2	0	0	39	7	10	8	7	6	—	—	—
Anandapur	55	6	0	27	4	3	14	1	11	22	12	0	3	0	0	—	—	—

Mysore	84	0	0	45	13	4	2	0	0	39	7	10	8	7	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Anandapur	55	6	0	27	4	3	14	1	13	22	12	0	3	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Dharwar	79	15	9	37	15	7	2	12	0	6	13	9	15	3	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Hubli	128	4	0	56	6	11	56	7	6	32	12	1	12	10	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bettigeri-Gad.-Shag.	134	1	3	74	11	7	6	10	0	37	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Guledgudd	136	5	8	36	5	0	64	9	6	40	4	9	7	10	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bijapur	17	0	0	8	1	7	2	0	0	11	9	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Honavar-Karwar . . .	18	6	0	11	5	8	17	0	6	12	13	6	3	2	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Cannanore	421	7	3	256	4	9	332	4	7	114	3	11	25	0	11	5	6	43	9	5	—	—	—	—	—	—	—	—	—	—	—	—	
Tellicherry, Nettur . .	218	0	0	73	9	8	136	0	8	110	6	5	16	1	4	14	6	0	14	2	0	81	12	11	664	7	0	5	5	5	5	5	
Chombala-Mahé . . .	163	8	0	38	11	1	47	0	0	112	9	4	6	0	0	9	0	0	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Calicut-Coilandy . . .	358	6	0	166	12	0	165	1	10	247	3	7	20	0	0	30	0	0	22	0	0	30	0	0	1039	7	5	5	5	5	5	5	
Codacal	440	8	5	80	0	3	38	1	2	130	10	5	3	1	8	5	8	10	11	10	0	71	7	9	781	0	6	6	6	6	6	6	
Vaniyankulam	57	14	0	20	11	2	45	2	4	14	11	8	2	0	0	5	7	8	7	15	8	—	—	—	—	—	—	—	—	—	—	—	
Palghat	122	0	0	30	8	0	89	3	3	182	9	5	4	0	0	10	0	0	43	2	0	—	—	—	—	—	—	—	—	—	—	—	
Kaity	100	0	0	58	15	11	50	2	4	22	14	10	25	6	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Kotageri	70	7	0	42	3	2	45	0	0	30	1	3	5	11	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total	3805	11	3	1732	11	6	1512	11	6	1809	0	6	248	14	1	85	12	0	322	1	1	402	7	8	9919	8	7	7	8	8	8	7	7

Table of Schools of the Basel German Evangelical Mission.

1st JANUARY 1895.

NAMES OF MISSION STATIONS	Number of Schools		Schools for Christians										Schools for Non-Christians				Total of Pupils under Instruction		No. of Schools		No. of Pupils	Sunday Schools					
			Schools for Mission Agents		High and Middle Schools		Boarding Schools and Orphanages		Primary Schools		Infant Schools		High and Middle Schools		Primary Schools												
	Theological Seminaries	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls												
1. <i>Canara.</i>			16	17	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	63	1	141	2	77	
1. Mangalore			6	0	0	0	0	0	0	61	0	0	0	0	0	0	0	0	0	0	0	0	0	0	243	0	0
2. Mulki			10	0	3	0	37	0	74	0	199	110	38	0	0	0	0	0	0	0	0	0	0	0	485	0	0
3. Udipi			1	0	0	0	0	0	0	0	7	9	0	0	0	0	0	0	0	0	0	0	0	0	16	1	14
4. Karkal			3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	142	0	0
5. Basrur-Coondapoor			7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	515	0	0
6. Kasaragod			43	17	3	0	37	31	74	61	509	296	83	186	11	930	304	2542	2	77							

7.	Mercara	.	.	.	.
8.	Anandapur (Ammatti)	.	.	.	.

II. *Southern Mahratta.*

9.	Dharwar	.	.	.	.
0.	Hubli	.	.	.	.
1.	Bettigeri-Gadag	.	.	.	.
2.	Guledgudd	.	.	.	.
3.	Bijapur	.	.	.	.
4.	Honavar	.	.	.	.

9. Dharwar
10. Hubli
1. Bettigeri-Gadag.
2. Guledgudd
3. Bijapur
4. Honavar

IV. Malabar.

5.	Cannanore	.	.	.
6.	Tellicherry	.	.	.
7.	Chombala (Mahé)	.	.	.
8.	Calicut	.	.	.
9.	Codacal (Edaculam Stn.)	.	.	.
10.	Vaniyankulam (Ottapalam)	.	.	.
	Palgnat	.	.	.

5. Cannanore
6. Tellicherry
7. Chombala (Mahé)
8. Calicut
9. Codacal (Edaculam Statn.)
10. Vaniyankulam (Ottapalam)
- Palghat

V. Nilgiris.

Total...	
Total of 1st January 1895 . . .	1,000,000
Decrease during 1895 . . .	100,000
Increase ditto. . .	50,000

Rem. The schools for Non-Christians are often frequented by a few Christians also, and Christian schools by Non-Christians.

Stations and Out-Stations	European Agents	Native Agents :— Pastors, Catechists and Headmasters
I. Mangalore	a. Pastoral	a. Engaged in Pastoral and Evangelistic Work
Balmattha, Madikerigudde, Nireshwalya, Bendur, Jeppu, Bockapatna, Urva, Kudroli,	Rev. G. Ritter, <i>in charge of station, Chairman of the District Committee</i>	Rev. Sebastian Furtado, <i>Pastor, Jeppu</i>
Out-Stations :	b. Educational	Rev. Samuel Andrea, <i>Pastor, Balmattha</i>
Bolma,	Rev. M. Hoch, } <i>Theolog.</i>	Rev. Jared Soens, <i>Pastor, Bockapatna</i>
Ullal,	Secr. Genl. Com. } <i>Semi-</i>	Cat. Mark Salis, <i>Madikerigudde</i>
Bantwal,	Rev. J. Hermelink } <i>nary</i>	" Benjamin Ananda, <i>itinerancy</i>
Puttur, Sulya	Rev. J. Bucher, <i>High School</i>	" Gabriel Bangera, <i>puttur.</i>
	Miss H. Strölin, <i>Girls' Training School</i>	Ev. Bethuel Soens, <i>Puttur</i>
	Miss M. Krauss, <i>Brahmin Girls' School</i>	Cat. William Fernandez, "
	c. Mercantile	" G. Premaya, <i>Bolma</i>
	Mr. H. Altenmüller, <i>Genl. Agent & Treasurer</i>	" Lewis Fernandez, <i>Bantwal</i>
	" P. Buchli, <i>M. M.-Br.</i>	" Christananda Salis, <i>Ullal</i>
	d. Industrial	b. Educational Work
	Mr. J. Veil, <i>M. M.-Br.</i>	Cat. Chr. Watsa, } <i>Theolog.</i>
	" G. Hirner, <i>Press</i>	" Ch. Mabenna } <i>Semi-</i>
	" S. Stamm, "	" S. Karat, }
	" F. Huber, <i>Book Dépôt.</i>	" F. Jathanna, } <i>High</i>
	" G. Sautter, <i>Weav. Est.</i>	" P. Shiri, } <i>School</i>
	" F. Stierlen, " "	" S. B. Soens, }
	" W. Weischedel, <i>Mechanical Works</i>	" Solomon Bangera, <i>Bolur School</i>
	" W. Jung, <i>Kudroli Tile-Works</i>	
	" A. Glattfelder, <i>Jeppu Tile-Works</i>	

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Headmasters
2. Mulki <i>Out-Stations:</i> Karnad, Kadike, Ulya, Santur, Bolettu, Balegundi, Uchila, Yermal, Mullur, Padur, Perrur, Kalatur, Karandadi, Madumbu, Kutyar, Kalatur, Munderu, Kodetur	Rev. Th. Digel, <i>in charge of station and Orphanage</i> Rev. J. Bächle, <i>out-stations, schools and itin.</i>	Rev. Diego Fernandez, <i>Pastor, Mulki</i> Cat. Aaron Furtado, <i>itin.</i> " E. Karat, <i>Uchila</i> " Abraham Heri, <i>Santur</i> " Obed Sumitra, <i>Padur</i> " J. Aarons, <i>Munderu</i> " Joseph Sunita, <i>Kadike</i> " J. Vedamuttu, <i>Kutyar</i>
3. Udipi <i>Out-Stations:</i> Nidambur, Bailur, Kapettu, Kadekar, Kattipadi, Amalpadi, Parkala, Badegottu, Perala, Parika, Kilenja, Shepura, Malpe, Urdubittalu, Udyavara, Bolja, Gudde, Kap, Mandodi, Shirva, Palli, Ninjur, Bolle, Kudigrama, Kattupadi, Koppala, Fossar, Ambadi, Madambail, Kurkal, Kalanja, Bijantla, Marane, Kalyanapur, Uppur, Boimar, Amunja	Rev. A. Brasche, <i>Prepara- tory School, Orphanage and Training School, Dist. Insp. of Schools</i> Rev. Ch. Keppler, <i>station and out-stations</i> Rev. Ch. Eblen, <i>itin. and out-stations</i> Rev. M. Breidenbach, <i>out-stations and itinerancy</i> Mr. H. Bretschneider, <i>Tile-Works, Malpe</i>	Rev. Daniel Aaron, <i>itin.</i> " Charles Gojar, <i>Pastor, Malpe</i> " Immanuel Furtado, <i>Madambail</i> Cat. Joseph Kairanna, <i>Udipi Church</i> " Winf. Micha } <i>Prepar.</i> " St. Jatanna } <i>Schools</i> " N. Vira, <i>Gudde</i> " Ebenezer Clare, <i>Parkala</i> " G. Bangera, <i>Kattupadi</i> " M. Jayanta, <i>Kalyanapur</i> " Joshua Soens, <i>Shirva</i> " N. Suchitta, <i>Udyavara</i> " T. Ammanna, <i>Shepura</i>
4. Karkal <i>Out-Stations:</i> Attur, Mudar, Nandolige, Hekkadka, Mudabedra	Rev. J. Götz, <i>in charge of station, itin.</i> Rev. P. Borel, <i>stud. Tulu</i>	Cat. Samuel Sumitra, <i>N. Church and itin.</i> " Joseph Bhagyan, <i>itin.</i>
5. Basrur <i>Out-Stations:</i> Coondapoor, Kailkeri, Barkur	Rev. L. Gengnagel, <i>in charge of station and out-stations, itin.</i> Rev. A. Metz, <i>studying Canarese, itin.</i>	Evang. Tim. Furtado, <i>itin.</i> Cat. Immanuel Soens, <i>N. Church, Basrur, itin.</i> " Daniel Andrea, <i>Coondapoor Church, itin.</i> " W. Heri, <i>Barkur, itin.</i> Assist. Cat. Ch. Manjaru, <i>Kailkeri, itin.</i>

Stations and Out-Stations	European Agents	Native-Agents :— Pastors, Catechists and Headmasters
6. Kasaragod <i>Out-Stations :</i> Ravaneshvara, Hosadurga, Bekal, Kumbia, Bela, Bangaramanje- shvara, Hosabetta- Manjeshvara	Rev. E. Diez, <i>in charge of station, itin.</i> Rev. Ph. Weidner, <i>itin.</i>	Cat. Gottlieb Mabenna, <i>N. Church and Schools</i> " Nathan Kundara, <i>itin.</i> " Jesudasa Melottu, <i>itin.</i> " Israel Eliezer, <i>Manjeshvara School</i> " W. Amos Kundars, <i>Kumbia School</i> " Mathias Jeremias, <i>itin.</i> <i>Ravaneshvara N. Ch.</i> " Gerson Soens, <i>Hosadurga</i> <i>N. Church and School</i> " George Fernandez, <i>Hosadurga, itin.</i>
7. Mercara <i>Out-Station :</i> Fraserpet	Rev. R. Schenkel, <i>in charge of station, itin.</i> Mr. J. Sieber, <i>M. M.-Br.</i> Rev. Ch. Fritz, <i>stud. Canar.</i>	Cat. Gabriel Almada, <i>itin.</i> Paul Soens, <i>itin.</i> Nathanael Shatananda, <i>school and itin.</i> Asst. Cat. Lewis Salins, <i>Colporteur</i>
8. Anandapur	Rev. J. Fischer, <i>in charge of station, itin.</i>	Cat. Samuel Furtado, <i>N. Church and itin.</i> " Satyanatha Sumanta, <i>Cooly Mission</i>
9. Dharwar	Rev. O. Bode, <i>in charge of station, Native Ch., itin.</i> Rev. Tr. Reusch, <i>High School, stud. Canarese</i>	Cat. D. Subrao, <i>N. Church</i> Devadana Katapur, <i>itin.</i> Asst. Cat. R. Hittalamane Mr. Alex. Jaganadhan, B. A., <i>Headmaster, High School</i>
10. Hubli <i>Out-Stations :</i> Unakalla, Hebsur	Rev. Ch. D. Warth, <i>in charge of station, itin.</i> Rev. Th. Lutz, <i>itin.</i> Rev. Otto Singer, " Rev. Tr. Lutz, "	Rev. S. Devada, <i>N. Church</i> Cat. Daniel Patti, <i>itin.</i> " Zach. Kanaka, " " Solomon Ramthal " " Benjamin Salins, <i>Unakallu Church</i> Asst. Cat. I. Aralikatte, <i>itin.</i>
11. Bettigeri-Gadag <i>Out-Stations :</i> Shagoti, Malasamudra	Rev. J. Waidelich, <i>in charge of station, itin.</i> Rev. H. Risch, <i>Seminary, Preparatory Sch., Orphanage, Distr. Insp. of Schools, Shagoti</i>	Cat. St. Mathapati, <i>N. Ch.</i> Jer. Sona, <i>Prep. School</i> Channa Halli, <i>itin.</i> Devaputra Hebbali, " Bh. Alada, " Asst. Cat. Mose Suvarna, <i>Shagoti Church</i> Dana Gouda, <i>itin.</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists, and Headmasters
12. Guledgudd <i>Out-Stations:</i> Parvati, Padinakatte, Murudi, Katkinahalli, Kotanahalli, Lada- gundi, Nagarhalli, Muller, Asangi, Halkurki, Adugallu, Mushtigeri	Rev. F. Eisfelder, <i>in charge of station and some out-st. Chairman of the District Committee</i> Rev. K. Mayer, <i>Halkurki and itin.</i>	Cat. Israel Dalabhanjana, <i>N. Church, itin.</i> „ Joh. Prabhakar, <i>itin.</i> „ St. Sagari, <i>Katkinahalli</i> Cat. Jos. Dalabhanjana, <i>Mushtigeri</i> Asst. Cat. D. Nayaka, <i>itin.</i> „ „ H. Challa, <i>Halk.</i>
13. Bijapur	Rev. D. Berli, <i>in charge of station and itinerancy (going on furlough)</i> Rev. Ph. Stier, <i>taking Mr. Berli's place</i>	Cat. Solomon Jogula, <i>itin.</i> „ D. Jesudasa, „ Asst. Cat. Obed Gundi, „ „ „ Sat. Basutkar, „
14. Honavar <i>Out-Stations:</i> Anilgodu, Karwar	Rev. W. Nübling, <i>in charge of station, itin.</i>	Cat. Jacob Upranna, <i>itin.</i> „ D. Santvana, „ Ev. S. Bunyan, <i>Karwar</i> , „ Cat. Franklin Aiman, „ „
15. Cannanore <i>Out-Stations:</i> Chowa, Chirakal, Taliparambu, Ramentalli	Rev. W. Bader, <i>in charge of station, schools</i> Mr. W. P. Schönthal, <i>Weav- ing Establishment</i> Rev. T. Fahrenberger, <i>studying Mal.</i>	Rev. St. Chandran, <i>Past. Ch.</i> Cat. Tim. Parakandi, <i>N. Ch.</i> „ P. Sneham, <i>Chowa, itin.</i> „ Ph. Mackadan, <i>Talip. itin.</i> „ Isaac Amattil, <i>itin.</i> Asst. Cat. Elias Nambi, <i>Chirakal, itin.</i> „ „ Ebenezer Bethel, <i>Cannanore, itin.</i>
16. Tellicherry <i>Out-Stations:</i> Nettur, Anjarkandy, Kuttuparambu	Rev. W. Dilger, <i>in charge of station, Theolog. Semin., Training School, District Insp. of Schools</i> Rev. P. Sengle, <i>Theological Seminary, studying Mal.</i> Rev. F. Rehm, <i>Christian High School</i> Rev. Th. Uber, <i>Parsi High School</i>	Cat. Stephan Kallat, <i>Nettur N. Church & Tr. School</i> „ Henry Roberts, <i>Christ. High School</i> „ Peter Arnon, <i>Theological Seminary</i> „ Lazar Kallat, <i>Tellicherry N. Church and Schools</i> „ Anthony Valiatingara, <i>Anjarkandy, itin.</i> „ Alphai Kallan, <i>itin.</i> Asst. Cat. J. Murkottan, <i>Dharmatam, itin.</i> Mr. Jos. Mulil, B.A., <i>Head- master, Chr. High Sch.</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists, and Headmasters
17. Chombala- Mahé <i>Out-Stations :</i> Mahé, Kandappen- kundu, Wadagara, Muverattu, Peram- para, Tolpatti, Payoli, Meladi, Karakadu	Rev. Imm. Weismann, <i>in charge of station, Orphanage, Schools</i> Rev. J. Lauffer, <i>itin.</i>	Cat. Gabriel Pirachan, <i>itin.</i> " Henry Menzel, <i>Chomb. N. Church</i> " Tobias Chembenkodan, <i>Mahé Church and Schools</i> " Joseph Taddai, <i>Wadagara, itin.</i> " Samuel Ambattu, <i>Muverattu, itin.</i> Asst. Cat. P. Karunagaran, <i>Perampara, itin.</i>
18. Calicut <i>Out-Stations :</i> Coilandy, Pudiangadi, Collam, Korapura	Rev. J. Knobloch, <i>in charge of station, schools, Pres. Genl. Com., Chairman of the Distr. Committee</i> Rev. J. J. Jaus, <i>Coilandy and itin.</i> Rev. E. Hiller, <i>High Sch.</i> Mr. J. Knobloch, <i>Stud. Mal.</i> Mr. W. Stokes, M. B., <i>Medical Mission</i> Mr. Fr. Volz, <i>Weaving Est.</i> " G. Kehrler, <i>Tile-Works and M. M.-Br.</i> " H. Kessler, " " Miss M. Hanhart, <i>Medical Mission</i>	Rev. Jonas Padiath, <i>Pastor. N. Church</i> Ev. Ashamayan Tumarán, <i>itin. Central Malabar</i> Cat. Abel Kuttuparambu, <i>Pudiarakal.</i> " N. Edapalan, <i>itinerancy</i> " Jos. Mandodi, <i>Coilandy N. Church and itin.</i> " S. Mackaden, " " B. Ponon, <i>High School</i> Asst. Cat. A. Pawamani, <i>Hospital, itin.</i> Mr. G. Zacharias, B. A., <i>Headmaster, High Sch.</i>
19. Codacal <i>Out-Stations :</i> Paraperi, Ponani, Pallat, Malapuram, Manjeri, Tritala, Kuttipuram, Chaawghat, Nilampur, Andatodu, Chittatakara, Chalasher,	Rev. R. Bosshardt, <i>in charge of station, out-stations and itinerancy</i> Mr. O. Eckelmann, <i>Paraperi Orphanage and Secular Agent</i> Mr. F. Boas, <i>Tile-Works</i> Rev. R. Schilling, <i>studying Malayalam</i>	Rev. Nath. Arukandan, <i>Pastor, N. Church</i> Cat. C. Arunachalan, <i>Parap. N. Church</i> " Isaac Laban, <i>Cod. itin.</i> " Daniel Thomas, " " " Devapriyan Amengara, <i>Ponani, itin.</i> " Is. Chowalur, <i>Manj. itin.</i> " Devasahayam Mandodi, <i>Chittatakara</i> " L. Napalli, <i>Chala. itin.</i>
20. Vaniyan- kulam <i>Out-Stations :</i> Angadipuram, Malattur, Shoranur, Panamanna, Ottapalam, Tirikatiri	Rev. V. Nagel, <i>in charge of station, Schools, itin.</i>	Cat. Abra. Arungadan, <i>itin.</i> " George Peter, " " Abia Edapalan, <i>Angadipuram, "</i> " Bethuel Poyayil, "

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Headmasters
21. Palghat <i>Out-Stations:</i> Olavakkode, Melparambu, Wadackencherri, Panayur	Rev. J. G. Kühnle, <i>in charge</i> <i>of station and schools</i> Rev. K. Schaal, <i>Schools</i> Mr. Jakob Baumann, <i>Tile-Works</i> " Ch. Gebhardt, " "	Ev. John Zacharias, <i>itin.</i> <i>in South Malabar</i> Cat. Charles Hermon, <i>N. Church</i> " J. Amengaran, <i>Melpar.</i> <i>N. Church</i> " Stephan Chattottu, <i>Panayur, itin.</i> " Noah Benjamin, <i>Melpar., itin.</i> " Paul Selvam, <i>itin. Pulg.</i> " Zacharias Pilakaden, <i>Wadackencherri</i>
22. Kaity <i>Out-Stations:</i> Coonoor, Hulikal, Nerkambe, Chogatore, Avalanche, Tuneri, Kerehada, Nellakotta, Achinakallu, Kateri, Adhikarhatti, Manihatti, Hosahatti, Horanhalli, Kullakambe, Kilar, Tummanhatti, Dawani, Manjoor, Sailas, Yedekadu, Denale	Rev. K. Ernst, <i>in charge</i> <i>of station, Training</i> <i>School, Orphanage</i> Rev. G. Wieland, <i>schools and itin.</i> Rev. William Stokes, <i>Coonoor, itin.</i>	Cat. Isaiah Shanta, <i>N. Church, itin.</i> " Lemuel Soens, <i>Cat. Sch.</i> " Elisa Daniel, <i>Training</i> <i>School and Orphanage</i> " K. Satyanathan, <i>Hulikal</i> <i>and Cooly Mission</i> " John Philip, <i>Tuneri,</i> <i>and itin.</i> Asst. Cat. Isaiah Konga, <i>Kerehada, itin.</i>
23. Kotageri <i>Out-Stations:</i> Kodanad, Konakore, Jakanare, Denad, Milidenn, Kanerimukh, Bergani, Gundhada, Horasole	Rev. W. Sikemeier, <i>in charge of station and</i> <i>Orphanage, itin.</i>	Rev. Jacob Kanaka, <i>Pastor, Native Church,</i> <i>Schools, itin.</i> Cat. Henry Kodot, <i>itin.</i> " Salathiel Soens, <i>Denad, itin.</i> Asst. Cat. Chr. Ajja, <i>itin.</i>

REPORT.

“**H**ITHERTO hath the Lord helped us.” These words will best express our feelings when we review the events of the past year. We may truly say: “It is of the Lord’s mercies, that we are not consumed, because His compassions fail not, but are new every morning”. In several respects the last year, taken as a whole, has been for our Mission a time of anxiety and sore trial. In China our Mission has been seriously endangered by the growing hostility of the pagan population against the spread of Christianity and Western civilization; and one of our stations in that country has been destroyed by a band of robbers. On our Mission-fields on the West Coast of Africa frequent cases of sickness and death among our brethren have been a continuous source of anxiety. Here in India, we have had also to battle with peculiar difficulties and perplexities. No small share of sickness, and even bereavement, has fallen to the lot not only of our Missionary circle, but also of our Churches. In addition to these personal afflictions, we have been deeply grieved by painful cases of disorder in some of our congregations, by which the name of Christ has been dishonoured. Looking back on these and other trials, we would praise the Lord for His preserving, forbearing and forgiving grace. Yea, “He is gracious and merciful, slow to anger, and of great kindness.” But we have not only to

acknowledge the help we have received at His hands in our various difficulties, we would also praise Him for the undeserved blessings He has so richly poured on our work. Indeed we have reason enough to raise an "Ebenezer" in praise of the Lord, who has hitherto helped us.

As usual, we preface the report of our Indian Mission-work with an abstract of the work done by our Society in other parts of the world, viz., in China, on the Gold Coast, and in the Cameroons in West Africa. The figures are those of the 1st January 1895, and are contrasted with the corresponding figures of our Indian Mission.

**An Abstract of the Work of the Basel Mission in India,
Africa and China.**

	Year of Commence- ment	Number of Stations	Number of Outstations	Number of Workers			Total Number of Native Christians	Number of Communicants	Heathen baptized in 1894	Number of Pupils taught in Schools in 1894		
				Europeans		Christian Natives				Boys	Girls	Total
				Mission- aries	Ladies							
India . .	1834	23	166	77	63	402	11963	6342	318	5852	1675	7527
China . .	1847	13	41	21	17	117	4071	2504	246	948	224	1172
Gold Coast	1828	10	145	42	26	207	13036	5442	1226	2476	1315	3791
Cameroons	1886	5	55	17	7	56	1130	954	285	1212	69	1281
<i>Total . .</i>		51	407	157	113	782	30200	15242	2075	10518	3283	13771

1. Agency.

A. European Workers.

(See the Tabular Views on pp. 3 to 7 and on pp. 12 to 17.)

1. **Departures.** An unusually great number of changes occurred in the year under review. No less than 22 brothers and sisters were compelled by ill-health to leave for Home in the course of the year, and 5 couples more followed them this spring.

In Malabar *Mr. and Mrs. Ostermeyer* of Cannanore, and *Mr. and Mrs. Peter* of Chombala, left early in 1895, *Mr. and Mrs. Hole* of Vaniyankulam, *Mrs. Feuchter* of Calicut, *Mr. and Mrs. Frohnmeyer* of Tellicherry, and *Dr. and Mrs. Liebendörfer* of Calicut, embarked for Europe towards the end of the year.

The Nilgiri Mission lost the services of *Mr. and Mrs. Lütze* of Kaity, who left early in 1895, accompanied by *Mrs. Matthissen*, late of Calicut and Coonoor.

The South Canara District was deprived of *Mr. and Mrs. Ott*, and *Mr. and Mrs. Walz*, both of whom were stationed at Mangalore; they proceeded to Switzerland in the course of 1895.

The South Mahratta District had to part with *Mr. and Mrs. Lüthi* of Bettigeri, who left early in 1895, and *Mr. and Mrs. Ziegler* of Dharwar, who left towards the end of the year.

In the first three months of this year, *Mr. and Mrs. Sikemeier* of Kotageri, *Mr. and Mrs. Huber* of Mangalore, *Mr. and Mrs. Nübling* of Honavar, *Mr. and Mrs. Berli* of Bijapur, and *Mr. and Mrs. Lutz* of Hubli, sailed for Home to recruit their health.

Among the brothers and sisters mentioned above there are several, who, for wide experience gained by a long residence in this land and their devotion to the work, have been universally esteemed and loved, and whose removal from the scene of their labours is keenly felt as a severe loss to the work. There is something comforting in the hope we are justified to cherish with some of them, that the Lord will graciously restore their health and, after some time, bring them back into our midst. But we are grieved to say, that a good number of these friends have left us for good, and that there is no likelihood of their returning to these shores. We cannot but mention with great regret the departure of *Mr. and Mrs. Ziegler*. *Mr. Ziegler* arrived in 1862; his first station was Mangalore. Since his transfer to the South Mahratta District in 1867, his name was most intimately connected with the history of this Mission. Through his departure our Mission is deprived of one of its most experienced and devoted labourers. How much the educated classes of Dharwar appreciated his abilities as an educationist, and his efforts in connection with vernacular literature, was amply manifested by the numerous honours conferred on him on the eve of his departure.

The District of South Canara has also lately sustained a most painful loss in the death of *Mr. P. Ott*, late of Mangalore, who after labouring for 25 years in the Tulu Mission, departed this life, on the 23rd of January 1896, in Basel, Switzerland, where he was staying on furlough. We, his fellow-workers, and with us many Christians, to whom the deceased had been a faithful pastor and almost a father, would have wished to see him return to the work, which so sorely needed his services; but the Lord disposed otherwise. His Holy Will be done! (See Obituary.)

We have also to record the death of a Missionary in active service, *Mr. C. Feuchter*, late of Codacal and Calicut, one of our most devoted labourers in the Industrial Department. A true soldier of Christ, he was on the very battle-field when on the 10th of May 1895 the Master called him.

May the Lord comfort our sisters, bereaved of their partners, and fill up the breach made in our circle. Surely, He who buries His workmen, will carry on His work! Indeed we are thankful to say, that the gaps made, have already been filled up, at least to some extent, by a proportionate number of

2. **Reinforcements** that came out at different times in the course of the year. In March 1895 Calicut was cheered by the arrival of old *Mr. Knobloch*, who after an absence of 5 years spent in deputation work in Germany, in response to an urgent call of our Home Committee, returned to his former station, to take charge of the congregation, and also of the General Chairmanship of our Indian Mission. He was, however, obliged to leave his wife in Germany on account of her precarious health; so his stay among us will, probably, we are sorry to say, be only of a short duration. Yet he did not come quite alone. Two young Missionaries accompanied him, one of them *Mr. Knobloch's* eldest son, the other *Mr. Reusch*, both trained teachers, and appointed for educational work at Calicut and Dharwar respectively. *Mr. and Mrs. Stokes* of Coonoor were privileged in October last, after many years of separation, to welcome their eldest son, who, on successfully finishing his studies at the Medical Mission College in Edinburgh, was sent out to take charge of the Medical Mission at Calicut as successor of *Dr. E. Liebendörfer*. Among new arrivals, in October and December 1895 and January 1896, were five couples of old Missionaries returning to the Mission-field for a second or third term of service, *viz.*, *Mr. and Mrs. Stierlen*, who resumed their former post at the Weaving Establish-

ment at Mangalore; *Mr. and Mrs. Jaus*, late of Codacal, now at Calicut; *Mr. and Mrs. Schaal*, for Palghat; *Mr. and Mrs. Grossmann*, formerly stationed in the South Mahratta District, now transferred to Kotageri vice *Mr. Sikemeier*. In addition to these, our hands have been strengthened by the arrival of two young Missionaries, *Messrs. Schilling* and *Fahrenberger*, for Malabar, and of three young ladies, viz. *Miss Krauss* to take charge of the Hindu Girls' School at Mangalore; *Miss Hanhart*, a daughter of *Mr. and Mrs. Hanhart*, late of Cannanore, who will have her sphere of labour in connection with the Medical Mission at Calicut; and *Miss Tobler*, now *Mrs. Singer*. *Miss Dora Diez*, who came out in 1892, was, on the 3rd January 1896, married to *Mr. Weidner*, late of Palghat, now transferred to Kasaragod. Another party, consisting of *Mr. and Mrs. Walter*, late of Vaniyankulam, *Mr. Benner*, late of Calicut, and three or four more young Missionaries, is still expected before the monsoon. Thus, including the departures and reinforcements that fall into the new year, we number now 54 ordained Missionaries, 23 laymen, and 56 ladies. This seems at first a very great number, but considering the vast districts yet to be conquered for Christ, and the multifarious duties connected with the different branches of Mission-work, we rather feel constrained to exclaim: "The harvest is truly plenteous, but the labourers are few, pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest".

3. **Sick-list.** A great deal of sickness prevailed amongst our Missionaries and their families on different stations. Great anxiety was caused by the serious illness of our Medical Missionary, *Dr. E. Liebendörfer* at Calicut, in May last; but the Lord graciously spared his life and wonderfully strengthened him again, so that he was enabled to remain on his post until he could be relieved. *Mrs. Ernst* of Kaity

was laid up with quite a complication of ailments, so much so that we almost despaired of her life. *Mrs. Weismann* and *Mr. Lauffer* of Chombala, *Mr. Walz* of Mangalore, *Mrs. Brasche* of Udipi, and *Mrs. Stier* of Guledgudd were ailing for months. *Mr.* and *Mrs. Fischer* of Anadapur were considerably reduced in strength by repeated attacks of heavy fever. *Mr. Sautter* of Mangalore was, by the delicate state of his health, obliged to resort to Dharwar for a change. *Mr.* and *Mrs. Bader*, *Mrs. Schöenthal*, *Mrs. Ziegler*, *Mr.* and *Mrs. Hoch*, and *Miss Strölin* had to spend a number of months on the Nilgiri Hills to recruit their health. Trying as these seasons of weakness and afflictions have been to those concerned as well as to their friends and fellow-workers, they have also given opportunities of tasting of the goodness of the Lord and realizing the power of faithful prayer, and thus proved a source of spiritual blessing to many.

We take this opportunity to tender our heartfelt thanks to our medical advisers and friends, for the kind and gratuitous help, rendered to the Missionaries, their assistants and members of our congregations, and we have been requested especially to mention the following gentlemen: *Surgeon Lt.Col.Dr. Lancaster* of Coonoor, *Brgd. Surgeon Lt. Col. C. F. Peter* of Bijapur, *Dr. Cook* and *Dr. Lafrenais* of Ootacamund, *Surgeon-Major Dr. Davidson* of Dharwar, *Dr. Cardoz* of Hubli, *Mr. V. Verghese*, L. M. S., Apothecary at Badagara, *Mr. De Sylva*, Apothecary at Palghat, *Mr. Chandrashekkhar Mudaliyar*, L. M. S., Assistant-Surgeon Mangalore, *Mr. R. Peter*, Pensioned Dresser at Mangalore, *Mr. Matthias*, Apothecary Kasaragod, and the Dressers at Hosadrug and Manjeshvar. May the Lord, who will not leave unrewarded a cup of cold water, bless also these our benefactors according to the riches of His grace!

4. **God's Preserving Grace.** We cannot conclude this chapter without mentioning some special proofs of God's

preserving grace which some of us had occasion to experience in the past year. *Mr. Lauffer*, of Chombala, on a preaching tour during the hot season, had one day put up at the out-station Badagara, when a heavy storm came on and a flash of lightning struck his room, and, piercing the wall, fell into the assembled family of the Catechist in the adjoining room. Two of the Catechist's children were struck, one of them wounded and the other knocked down senseless. By God's mercy they were all saved. *Mr. Lauffer*, who had been resting on his cot close to the wall struck, escaped from being injured by having his bed moved to another place, only a short time before.

Similar incidents are reported from Mulki, Paraperi and Vaniyankulam. In Mulki the small tower of the church was struck by a flash of lightning and slightly damaged. The girls of the Orphanage, which is adjacent to the church, though greatly terrified, escaped unhurt.

Of Paraperi *Mr. Eckelmann* reports the following:—

"In the beginning of the monsoon our Orphanage was graciously preserved from a great danger. In a night at the end of May a heavy thunderstorm burst; the lightning struck a palm-tree near the well that was centrally situated between the buildings belonging to the Orphanage. The palm-tree burned up immediately like a huge torch, but praise be to God who sent His angel and preserved the children and the buildings from injury. Had the store-house of the Orphanage caught fire, we should have lost Rs. 1000 worth of rice."

The Basrur station also had a very trying time. In February, during the absence of *Mr. Gengnagel* and family on the Kudremukh sanitarium, not less than thirteen attempts were made by unknown persons to set fire to the Mission-house and surrounding houses. Some of them were successful and considerable loss was caused; the Mission-house itself, however,

was happily saved. The police has not been able as yet to detect the incendiaries.

B. Native Workers.

We are glad to state that the number of our Catechists has again been increased. Nine students, having finished their course of training at the Theological Seminaries of Tellicherry and Mangalore respectively, were appointed Catechists. Two of these belong to Malabar, three to South Canara, and four are natives of the South Mahratta District. Four Assistant-Catechists were also admitted into the service; two of these had been educated in the Bettigeri Training School, one in the Theological Seminary of Tellicherry, and,—last, not least—*Paul Karunagara*, an aged convert of Perambra. This latter had not received a regular training, but felt constrained by the love of Christ to proclaim the glad tidings of Christ's saving grace to his poor and benighted countrymen. Much as we are impressed with the paramount importance of a well-trained ministry, we should like to number among our fellow-workers a few more of the stamp of this layman, men who have gone through the school of a thorough conversion from heathenism. Such men are often better qualified to testify to the misery of a man without Christ as well as to the saving power of the Gospel, than one who has had the required training.

Thus the number of our Evangelists, Catechists and Assistant-Catechists at the end of 1895 would have been increased up to 138, as against 125 in 1894, had we not to record the removal by death of one of the oldest servants of our Mission, viz. Catechist *Ezra Arunachalam*, late of Ponani, who, after a service of 40 years, was called to rest on the 20th March 1895. (See Obituary.)

On the other hand we are sorry to say, that the ranks of our **Pastors** have decreased from 14 in 1894 to 12 at the end of 1895. *Mr. Salomon Bhaskar*, Pastor at Bettigeri, a veteran among our native fellow-workers, who had been in the service of our Mission almost since his conversion in 1852, died on the 25th June 1895. (See Obituary.) *Mr. Cornelius Hutten*, Evangelist at Tellicherry, was pensioned. Another reduction has only recently been occasioned through the retirement from active service of *Mr. Diego Fernandez*, Pastor at Mulki, who also can look back on a career of more than 40 years spent in the Master's service.

The following tabular statement will be helpful to form an idea of the distribution of our agents on the different Districts of our Mission. There are:—

In South Canara	7	Pastors,	47	Catechists,	Total	54
Coorg	—	"	6	"	"	6
South Mahratta	1	"	30	"	"	31
Malabar	3	"	45	"	"	48
On the Nilgiris	1	"	9	"	"	10
	12	"	137	"	"	149

A glance at this tabular statement shows, that some of our Districts are not yet sufficiently provided with the number of preachers necessary to carry on the work efficiently. The South Mahratta District, we are glad to say, has now no more reason to complain of the scarcity of assistants, from which it had been suffering for the last 10 or 15 years, and which so seriously hindered the progress of the work. South Canara also has not only a sufficient number of Catechists, but can even supply other Districts with its surplus. But the Districts of Coorg and the Nilgiris urgently require reinforcements, and in Malabar the present number of native helpers is scarcely adequate to the exigencies of the work, which has lately so extraordinarily extended. In response to urgent

demands for help from the latter three Districts, South Canara has sent two of its men to Malabar, four to the Nilgiris and one to Coorg. Besides, some more men belonging to South Canara have, for a number of years, been employed in North Canara and South Mahratta, and also in Coorg. As a matter of fact, the transfer of low-country Catechists to Districts so remote from the coast and different in climate, as Coorg and the Nilgiris, is connected with peculiar difficulties, and often self-denial on their part. Yet we are glad to say, that, as a rule, our native brethren are found willing, for the Lord's sake, to proceed also to foreign Districts. May the Lord fill them all with that true Missionary spirit that counts it a privilege to suffer, if need be, some personal sacrifice, in order to win souls for Christ!

It gives us much pleasure to notice that the several Station-Reports bear an almost unanimous testimony to the zeal and devotion, with which our Assistants, on the whole, discharged their duties as servants of Christ. They have rendered very valuable assistance in the different departments of the work—pastoral, evangelistic, and educational—in which they have been employed according to their various gifts. As it has been customary with us for many years, so also this year annual conventions, assembling all the Catechists of a District, were arranged at Tellicherry, Mangalore and Hubli respectively. Besides these, weekly or monthly meetings were held with the Catechists belonging to each Station, at the respective head-quarters. These meetings are a very useful means, not only to impart instruction in scriptural and theological knowledge, but also to strengthen and deepen the spiritual life and foster a spirit of unity and mutual sympathy between Indian and European fellow-workers. They are therefore appreciated by all concerned as seasons of spiritual refreshment and abiding blessings.

We believe, the steady and unostentatious work done by Christian Schoolmasters in the various Mission Schools is not less important for the building up of the kingdom of God in this land than the work of preachers of the Gospel. We are glad to state that our Christian educational staff is slowly and steadily increasing year by year, as may be seen from the following tabular statement:—

	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.
1880	70	25	34
1885	103	29	66
1890	136	45	102
1894	170	50	107
1895	182	54	105

We are still far away from being able to dispense with the services of non-Christian Schoolmasters; their number still exceeds one-third of the total of the male teachers in our employ. We are pretty well provided with Christian Schoolmasters of the Primary and Lower Secondary Grade, but the number of Christian Matriculates and Graduates trained is still exceedingly small and quite inadequate for our wants. We feel this to be a great drawback, which earnest efforts are being made to remedy.

As to Colporteurs and Bible-women, we have to refer our readers to chapter III. and VII. respectively, where some particulars about them will be found.

2. The Native Church.

A. Numerical Increase.

In reviewing the work of the last year, we find that our Native Church has increased by 368 souls. This is 189 less than in 1894, when we had an increment of 557 Church-members. The increase is due partly to excess of births

(488) over deaths (272), amounting to 216, partly to baptisms from among the heathen, numbering 209, and also to excess of re-admissions to church-membership of excommunicated Christians (78) over excommunications (68), making 10 in all. Considering all these items, there ought to have been a total increase of 435 souls. Unfortunately, however, we have also to record an unusually high rate of change of residence of Christians, who either left for other parts of the country beyond our reach, or even relapsed into heathenism; and this is the cause of the apparent discrepancy. As a matter of fact, not all those who leave us for foreign Districts, may, therefore, be counted as lost to Christ or the Christian Church; they are only beyond our control, and may, even abroad, live a consistent Christian life or join other Christian denominations. Yet we cannot deny the deplorable fact that many of our Christians, who go to the Ghauts, Coorg, Mysore or the Wynaad, in order to find a better livelihood, are seriously endangered in their spiritual and moral state, living, as they very often do, in out-of-the-way places far away from Christian fellowship and without the means of grace. Under such circumstances it is not surprising, therefore, that many succumb to the temptations besetting them on all sides, and some of them even relapse into heathenism.

Altogether our Congregations now comprise

6567 Communicants

144 Non-Communicants (under Church-Discipline),

and 5620 Children,

Total 12331 Church-Members,

against 11963 at the end of 1894.

Of these 5122 belong to South Canara,

257 " " Coorg,

1737 " " South Mahratta,

4698 " " Malabar,

487 " " the Nilgiri District.

Ranking our Stations according to their numerical strength, we find—

- 1 Station above 2,000, viz., Mangalore with 2242;
- 3 Stations between 1,000 and 2,000, viz., Udipi with 1,804, Calicut with 1,239 and Codacal with 1,176.
- 5 Stations between 500 and 1,000, viz., Cannanore with 864, Mulki with 758, Guledgudd with 581, Tellicherry with 536, Bettigeri with 520.
- 5 Stations between 200 and 500, viz., Chombala with 447, Hubli with 358, Palghat with 364, Kaity with 276, Kotageri with 211.
- 9 Stations below 200, viz., Dharwar with 185, Anandapur with 175, Mercara with 112, Kasaragod with 117, Basrur with 116, Karkal with 85, Vaniyankulam with 92, Honavar with 51 and Bijapur with 42 church-members.

Of the Stations enumerated immediately above Dharwar and Honavar belong to the very oldest places occupied by our Mission, whilst Karkal, Kasaragod, Bijapur, Basrur, and Vaniyankulam are of a more recent date. Thankful as we are for these Christian Churchies gathered from among the heathen, we cannot but realise the fact, that they are still a very small flock, when compared with the vast multitudes of heathens around, who yet appear scarcely touched by the leaven of the Gospel.

B. Conversions from Heathenism.

This year's harvest consists of 209 souls (158 adults and 51 children) gathered in by baptism from heathenism. In addition to these, 349 catechumens are on the list, out of whom many will, we believe, be baptized in the course of the year. By far the greater part of these conversions fall to the district of Malabar with 130 baptisms and 218 catechumens, whilst

S. Canara is represented by 51 baptisms and 103 catechumens,				
South Mahratta	" 14	"	" 6	"
the Nilgiris	" 14	"	" 20	"
and Coorg	" —	"	" 2	"

The ingathering is not as large as last year's with its 318 baptisms, and even Malabar, which for the last five years has so greatly been blessed, shows a falling off in the number of baptisms (130 against 208 in 1894). In South Canara and South Mahratta, on the other hand, we observe a slight increase. Yet we have much reason to be thankful for what the Lord has given us, and we cannot but rejoice, when we see the different ways by which the Lord God in His wonderful grace and wisdom prepares souls for the acceptance of the Gospel. Almost all the converts, it is true, belong to "the foolish and weak things of the world"; but far from being offended thereby, we would rather with the Lord Jesus praise the Father, that He has been pleased to reveal His mysteries just to the babes. Yea, as in the Lord Jesus's time, so now also, the poor have the Gospel preached to them.

In the following we propose to give some extracts from different Station-Reports, in order to show who our converts are and where they have come from.

We begin with the South Mahratta District. *Mr. Bode* of Dharwar, relates the touching story of the conversion of an old woman, the mother of *Cat. Devadana Katapur*.

The latter had been handed over to the Missionaries, when still a boy, during the famine that raged in the Deccan about 20 years ago. He was educated in our schools and, two years ago, appointed Catechist. But he had not forgotten his good old mother, who had, all the while, remained in heathenism. As soon as he was enabled to give her some help, he went in search of her and persuaded her to live with him at Dharwar. He began to instruct her in the Christian truth, and great was his joy when she declared

her anxiety to also become a Christian. She was a very attentive enquirer and showed an intense longing for baptism. For some time she had been sickly, and on the day of her baptism she was scarcely able to go to church. But later on she recovered and had the joy to accompany her son to his wedding at Bettigeri. Soon afterwards her illness increased and gave her much pain, but she bore all patiently, and several times said that she rejoiced to die. A few days before Christmas she was released from her sufferings."

Proceeding to **South Canara**, let us hear what *Mr. Digel* of **Mulki** reports of some baptisms at the Out-stations of **Padur** and **Kutyar**:—

"Fifteen adults and one child were baptized. They are mostly very poor and weak people, but as yet they have given us cause for joy, and may perhaps turn out better than they seem to promise. Besides, 13 persons receive baptismal instruction. *We live in the days of small things.*"

Mangalore, on the other hand, witnessed the baptism of two educated Hindus, whose conversion may be traced back to impressions of the truth of the Gospel received by them in the Mission Town-School of the place. *Mr. Bucher*, the Principal of this school, speaks thus of them:—

"We were able to receive into the Church two young men, who had passed through our school. Grace had ultimately overturned their timidity, and led them to the acceptance of the Divine call. Both have their employments. One of them had made up his mind, on finishing his course in our school, to espouse the cross, but was prevented from taking this step by strong pressure brought to bear on him by his relatives and friends. Now, about 12 years later, he felt strong enough to carry out his long cherished intention. If, at this time, it had not been for the same intimidating influences, his brother also, who is still a pupil in our school, might have become a member of the Body of Christ. The other young man had for some years back, abandoned the tenets of Hinduism and launched into the **Brahma Samāj** to appease his restless heart. But gradually

doubts and despondency began to trouble him. At the same time the Scripture texts, he had once learnt by heart, came back to his memory and he felt unable to resist any longer the invitation of Christ, the meek and humble friend of sinners. He attended our church regularly for several months, until at last he felt constrained to confess Christ openly by holy baptism."

Turning to the Nilgiris, we are glad to hear of the conversion at Kaity of young *Andy*, the step-son of old *Kackamalla*, who in 1894 already wanted to become a Christian, but was kept away by force, nobody knowing his fate (*see Report for 1894, page 43*). He has now been won for Christ, and was baptized on the first Sunday in Advent. Of another man *Mr. Ernst* of Kaity says:—

"The heathen inhabitants of Kaity village had to swallow a very bitter pill, and there is no help for it. They must acquiesce in the fact that the owner of a house in their midst is a convert, and that now a Christian lives in their village. His house is a poor little shanty, and the convert who mortgaged it, is a poor young man. On the whole, the affair is very insignificant from a worldly point of view, but that is the way the Lord builds up His kingdom. The heathen Badagas are well aware of the spiritual importance of the poor shanty."

Kotageri had the pleasure on Whitsunday to witness the baptism of 8 heathen.

"One of these is a Badaga woman, sent here from Kaity to be instructed and baptized, as she could not with safety stay at home. Five other persons belong to a Badaga Brahman family, two members of which have already found admission into our Congregation. Of the remaining two, one is an orphan Tamil boy from the plains and the other a poor girl."

Towards the end of the year seven more heathen, who expressed their desire to become Christians, were received as catechumens and are now under baptismal instruction. Six of these belong to the new Out-station *Milidenu*, which was

recently opened by our Badaga convert *Joseph Hiria* on his ancestral property.

"One of these is *Joseph's* youngest sister; five more are members of a Badaga family, the head of which is the son of a man, who, thirty years ago, at the times of *Father Metz* had joined us with the intention of becoming a Christian, and afterwards relapsed into heathenism. The man, pressed hard by his creditors, found shelter and help with *Joseph Hiria*, who also offered him one of his houses, as the heathen would not suffer him to live in their village."

What a remarkable change! The very man who, some twelve years back, had to flee from his home and forsake everything to save his soul, has now been enabled, in the wonderful providence of the Lord, not only to return to his ancestral estate, but also to found there a Christian village, which, another Zoar, gives shelter to poor Badaga converts expelled from their homes for Christ's sake.

Coming to Malabar, almost every Station had its share of conversions. But whilst in the last four years Codacal was the most favoured Station, we find that this year Calicut heads the list with 47 baptisms and 58 catechumens. *Mr. Knobloch* writes of these:—

"To the 25 catechumens at the beginning of the year 87 more have been added in the course of the year. This is for our Station quite an unprecedented phenomenon. It was a time of refreshing for us, when, in the monsoon, week after week enquirers came, asking for admission into our Church. Our joy was greatly increased by the fact, that 21 of the neophytes are permanent residents of Calicut. As a matter of course, not a little toil and care was needed with these conversions, because all of them had come with not the least property of their own. They are now all usefully occupied in our Industrial Establishments. But we were also sorely grieved by the conduct of some converts, who proved insincere and abused the kindness shown to them. Some of them have suddenly disappeared. Yea, some of the very people, at whose coming we believed to have

particular cause to rejoice and who had even to go through severe struggles, disappointed us most."

Mr. Volz of Calicut relates the story of a convert, who had formerly been a *Sanyāsi* and is now employed in our Weaving Establishment.

"He is a *Nāyar* by caste and was born in the neighbourhood of Vaniyankulam, where his father had been a respectable husbandman. When a boy, he attended a simple village-school, in which also Sanskrit was taught. Later on, he assisted his father in managing the family property, but he always felt an intense craving to devote himself entirely to the service of his idols, several of which were worshipped in his father's house. It was, however, only after the death of his father, that his desire was realized. He began then to read the *Shāstras* and spent much money on religious ceremonies; but as he meanwhile neglected his family property, it came to pass that, ere long, all his fortune had wasted away. What to do now? He made up his mind to become a *Sanyāsi*, and, forsaking his wife and children, began to wander about, visiting all the famous shrines, until he had crossed the country from South to North as far as Benares. After about 10 years of pilgrimage, he returned home, and now, by the grace of God, the time had come for him to find the peace of mind he had been seeking in vain for so many years. He became acquainted with the Gospel through the instrumentality of a Christian teacher, who took him to the Missionary at Vaniyankulam. The latter, desiring to help the man to any honest living, recommended him for admission to the Weaving Establishment at Calicut. It was not an easy thing for the grey-haired and emaciated man to begin learning a new trade, but as he proved willing, steady and faithful, he soon succeeded in overcoming the difficulties in his way. He was baptized on Christmas-Day 1895, and there is now also some hope that his wife and children will follow him and become disciples of the Lord Jesus."

From Chombala 23 baptisms are reported, of which *Mr. Weismann* writes:—

"Out of a great number of enquirers asking for baptism we accepted, as a rule, only those who were known to members of our Church and whose intentions, we felt justified to believe, were sincere. Many, whose motives were apparently impure, were strictly refused admission. We cannot say, that those accepted are perfect saints, but we have no reason to regret their admission.

"Among the women baptized there is an old mother who, for many years, had gladly received the messengers of the Gospel coming to her house, and had also taken to heart much of the word heard. Long ago she would have liked to become a child of God, had it not been for her grown-up children, who had an aversion to Christianity. Meanwhile she had grown old and in addition to old age she also fell sick. But how could she die without having become a member of Christ's Body? At any rate she must make haste now to escape for her life, and one day when her children had gone out she seizes the opportunity and with her youngest child at her hand flees to Chombala, where she arrived in a very miserable condition. To be true, we were at first not much pleased with her sight; why should we burden ourselves with an old sickly woman? But she showed such a genuine longing after salvation, that we could not refuse her."

Mr. Nagel of Cannanore reports of a disturbance that took place in the month of April in connection with the conversion of two Tiyer women who had taken refuge in the house of a Christian.

"On a Saturday night their relatives, together with an uproarious mob, came running along to the compound, containing the house in which the women were, and made an attempt to take them away. The women were asked whether they wanted to go, but they decidedly declared: No! they were anxious to be saved. The mob rushed against the door, smashed it and tried to break into the room, freely making use of their cudgels against *Mr. Nagel* and the Christians who had come to assist him. At last the police came to the rescue and prevented further mischief. But unfortunately the younger of the two women had been forcibly abducted. The Missionaries

were not willing to file a suit against the housebreakers; but the authorities took the matter into their own hands and had them tried and punished."

Codacal Station had the privilege of enrolling 94 candidates for baptism. Of these 19 were baptized and 21 had to be again dismissed, so that the year closed with 54 catechumens on our rolls. The following wonderful report of *Mr. Bosshardt* gives, as it were, a history of the past year's conversions on his Station.

"During the year under report we had the privilege of enrolling 94 candidates for baptism, of which the first family arrived on the 2nd January. Though they were Pariahs, the wife did not seem to be much in favor of her husband's intention. In order to induce her to follow him, he took the youngest child on his arm and his boy of 9 years at the hand and hurried on, till he reached the bungalow at day-break, after an eight miles' wearisome journey. The distressed mother followed closely at his heels, and with tears in her eyes begged for her youngest child. Her two brothers also, one of them being blind, eventually dropped in and boldly supported her in her demand. As the husband strenuously refused to give up his children or to return home with them, the brothers were anxious to make at least sure of their sister, seized her, and walked off. Scarcely had the young mother been a little way off, when she was overcome by an irrepressible yearning after her darling, that soon defeated all prejudices and obstacles. She fled back and humbly declared that she also would become a believer. This couple, while under instruction, took great pains in mastering the lessons and attempted to lift themselves on a better footing, in which they made a fair progress. During the year the change was so marked that they could be baptized. Some days later there appeared an aged Tiyen, whose children had embraced Christianity some years back; and towards the end of the month a Nāyar girl, about 15 years old, who had lost her heathen relatives, sought protection and help with her Christian kinsfolk."

"In February arrived a Nāyar family consisting of four souls. To gain their livelihood, they had to take to manual labour to which they had not been accustomed before, and therefore the beginning looked very dreary and unpromising. Debts were contracted with the rice-merchant; the man got disheartened and reverted to his former associates; his wife and step-son, however, left no stone unturned till they had brought him back. Since then we notice a marked change in the character as well as in the conduct of these people. The wife seemed to possess an inclination to thoughtlessness which she has been trying to subdue. She has begun to learn to read, that she might read the Bible for herself, and encourages her husband to go to church and hold family prayers. They have not yet been received into the Church by baptism, as they ought to continue under instruction for some time more.

"Again in March, two youths came from a place of 25 miles distance. One was parentless and the other the darling of his old father, who could not long resist the longing after his son. Exhausted and wearied he came with other kinsfolk, whom he had taken to assist him in persuading the boy, and on seeing the son he burst into tears, piteously entreating him to come home. When he saw that his efforts were fruitless, he tried once more to touch the filial chords in his son by a pathetic and powerful manner: 'You are the only one to cherish me in my old age. You ought not to be so cruel. Have pity on me,' etc. This could not but re-kindle the filial affection; a fierce struggle began in the boy's heart; the contest was violent; but lo! all at once the youth looked up full of unflinching resolution, exclaiming: 'Father, I will remain here to save my soul, because with you I shall lose it.' Nothing could shake the youth's determined resolve and his kinsmen had to return as they came. On reaching home they consulted a famous sorcerer and listened with great composure of mind to his promises that he would get the youth back within a month, which hope proved an illusion; and the sorcerer became a laughing-stock to Christians and Non-Christians. The father made other attempts to get hold of his son, but without success. The two youths found work in our Weaving Establishment, and led for several months an irreproachable life, when all of a sud-

den the countenance of the orphan youth became downcast, and we learnt, that, as a heathen, he had been entangled in adultery and sorcery, which devilish practices began to make their appearance again. He had to be severely reprimanded, which his proud heart could not suffer, and he sought refuge with a Christian, who led him to the agent for emigration to Mauritius. Intoxicated with the mania of emigration, he prevailed on his friend to also join him, and despite our remonstrances they both departed.

"In February two Tiyer women, who had been deserted by their husbands, came over along with a Tiyer girl and at the beginning of March a man of the Tiyer caste, who expected his wife would follow him also, which she has not yet done. On the 6th March we had another case. At midnight a young Nāyar couple of respectable family dropped in with the resolution of becoming disciples of Jesus Christ. Their relations residing near Codacal, lingered the next morning about the compound and tried to change their mind. But their entreaties were without avail. Some days afterwards the father of the young wife appeared also, declaring to take himself the yoke of Christ, that he had long ago felt an inward compunction, but that the moral courage had failed him to break through the fetters; now since his daughter had showed him the path, he could no longer resist. The cherished hope, that his wife with her four children would follow him, has not yet been realized. He is a skillful potter and started a workshop with his own money, and though he gave his wife out of his earnings whatever he could spare, he has not yet secured her consent. According to Nāyar laws this poor man cannot exercise any control over his children. The young couple show signs of much zeal and devotion in studying the Word of God. He was a farmer and has a great mind to stick to farming, but for want of suitable fields he had for the present to be employed in the Weaving Establishment.

"On the 20th April there came a smith about 25 years old whose marriage affairs were, however, somewhat doubtful. At first he acknowledged a certain woman nearly 40 years old as his wife, from whom he wants now to be divorced, alleging that she fascinated him by witchcraft. On the 9th May a young man of Tellicherry

turned up, who afterwards sailed for Mauritius, and again on the 18th a man of the Tiyer caste with his wife confessed their faith in the Lord. Subsequently during the latter half of May and June a poor widow, a washer-woman, was drawn to the Sun of Righteousness; besides a sickly Tiyer, 50 years old, who has to be helped, a young couple, a relative of whom had been a Christian before, and also two Tiyer families of Pallat, one of which emigrated to Mauritius and the other is doing well. At the beginning of August a third Tiyer family was led to accept Christ under extraordinary circumstances. This family had some years ago taken a loan of Rs. 50 from a Mohammedan, to whom they mortgaged their handsome compound. The creditor had always been exceptionally kind, never asked for the yearly interest, nor troubled them about repayment of the principal; but one day matters entirely changed; he emphatically declared, that unless they would clear off the principal with interest and compound interest, a sum of altogether Rs. 150, he would have the estate legally disposed off. The anxiety was great; rich Nāyar friends and other kinsfolk were appealed to for help, but none was forthcoming. Idols were invoked, but they remained cold and unaffected! Then they thought of the Gospel-invitation, and it was decided to throw in their lot with the Christians; but one obstacle was yet to be overcome; the old mother was against it and advised: 'Rather lose the whole property than go to the Christians.' The dilemma was great. Why should they unjustly forfeit the property? At last they resolved to venture the step in spite of the frettings and protests of the old mother. The compound has now been bought by the Malabar Widow-fund, and the family has an opportunity of reacquiring their estate by honest work and thrift.

"In September and October we had four candidates for baptism—a smith, a carpenter, a stone-cutter, and a native medicine-seller with his family. In December we had several candidates—a Tiyer family comprising 6 members, and a smith with his wife, both of Ponnani. The last applicant, before the close of the year, was a Tiyen with his daughter of 11 years, who had heard the Gospel four years ago when I stayed in his house on a preaching tour. He was prepared to come over then, but his wife was much against it. Distress and bereave-

ment visited the house some months ago. One day they partook of raw potatoes which caused the death of his wife and four sons. The man understood this Divine warning and arranged his affairs without further hesitation, took the only child left him, and fled out of the city of destruction to Immanuel's Land."

Palghat had 85 catechumens in the year under report. All of these were under preparatory instruction for a longer or shorter period, but only 17 souls could, after all, conscientiously be admitted to baptism. So there are still 47 catechumens left, whilst 19 have disappeared. We take the following from a report of *Mr. Kühnle*:—

"It is always a painful observation to see some sliding back, who had had a fair beginning and had made a fair progress in the knowledge and understanding of God's Word; but when after some weeks or months, such backsliders reappear, as sorrowing and weeping penitents, with the solemn declaration, that they have no peace of mind and can henceforth not live as heathen, then we receive a refreshing from God's countenance.

"Amongst those who could be admitted into the membership of the Church I have to mention my old friend *Chami* with his family, who brought with him the night he came to us the materials of his house and had it rebuilt in the same style on the Melparambu hill. Husband, wife and two of the eldest children found work in our Tilery, where they now earn their bread. At first this new kind of work, which requires a steady and continuous application, appeared to them a little tiresome, but by the patience and indulgence of the Superintendent they have overcome their apathy. The progress made by them in the catechumenal instruction was very satisfactory. *Chami*, who knows Tamil and Malayalam to write and read, quickly committed to memory the Catechism in spite of his 50 summers. His intelligent answers and absorbed attention gave evidence of his earnest meditation, but we did not hurry with his baptism. When the day appointed for the holy rite approached we could notice an unspeakable joy illuminating his countenance. It is now his fervent desire and anxious prayer to God to bring his

other relations to the feet of Christ. In order to effect this he went several times to his native village, confessing his belief in the Lord from house to house. On a recent visit to that place I noticed a marked change. The people were aroused and in a state of earnest enquiry; and many seemed to be quite ready to take the decisive step soon.

"I have also to mention an old woman, called *Paru Amma*, of Panamanna, with her three grown-up sons and two grand-children, the latter being the children of her eldest son who was the last member of the family to embrace Christ, after he had lost his wife through death. It was for us all a touching sight to see mother, children, and grand-children standing before the altar, ready to surrender themselves to the great Physician.

"A sweetly cherished hope for an old man, named *Mayen*, who dwelt in the forest near Wadakencherry, and whom I occasionally visited whenever I came to that part, could to my great sorrow not be fulfilled. Not long before his departure out of this world I earnestly admonished him that he should hasten on, and not postpone his baptism, whereupon he seemed very much moved and asked me for a word of prayer, which I readily granted. A vehement struggle was going on in him, and he burst out in tears, and on my way home I earnestly commended him to God's grace. Only a few weeks afterwards he breathed his last, and while dying he exhorted his children, in his moments of consciousness, to live according to the Word of God, and ordered not to have his body burnt after the fashion of his caste-people, but to have it buried like that of the Christians. A married daughter told me afterwards about her father's death with tears in her eyes, and added with an examining look: 'And now, as our father is dead, you will not come and see us any more.' Thereupon I rejoined: 'I shall come again and again, and I shall not cease to tell the old story of salvation; you shall have once no excuse and say: 'We have had no opportunity to hear the glad tidings in the jungle'."

Herewith we take leave of our new converts, commending them to the sanctifying influence of the Holy Spirit. May He who

hath called them unto His eternal glory by Christ Jesus, make them perfect, stablish, strengthen, settle them!

C. Moral and Religious Life of our Christians.

Our Mission Church numbers now 12331 baptized Christians, who live in 23 Head-stations and 170 Out-stations. Among these there are 67 places, where chapels and school-houses are erected, ministers of the Gospel stationed, and Sunday worship regularly held. Can we say, that all these 67 congregations scattered among a heathen population, small though they may be, are as many centres of Christian life and light? Are they all, as they ought to be, each for its surroundings like a city that is set on a hill and therefore cannot be hid? And are all our Christian families as many lights shining in the world, living blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation (Phil. ii. 15)? We feel, it is not so easy to give a brief answer to these questions. If we were to answer in the affirmative, we should be found false witnesses, deceiving ourselves and our friends regarding the real state of our Churches. If we were to answer in the negative, we should deserve to be blamed for ungratefully shutting our eyes to the genuine work of grace that is undoubtedly going on among our Christians. Indeed no greater mistake could be committed concerning the question before us, than to indulge in generalizations. In speaking therefore, as we propose to do now, of the religious and moral condition of our Native Church, we desire to keep in view both sides of the case, gratefully acknowledging all that God, through His Holy Spirit, has done and is still doing amongst us, as well as frankly pointing out defects that have come to light.

Commencing with South Canara, we first state a general remark made by *Mr. Ritter* of Mangalore:—

"One may observe important differences in the spiritual life of our Christians. There are some who are anxious about the salvation of their souls, striving to be living members of the Body of Christ, and, in the face of death, joyfully take hold of the forgiveness of their sins through the blood of Christ, and rejoice in the hope of glory. But there are others who, although they desire to be Christians, are wanting in earnestness of purpose, and waver between sin and Christ. And there are also those who only care for an outward connection with the Church, whilst in fact, they long after the world and the lusts of the flesh."

As an instance of a Christian earnestly striving to enter in at the strait gate, we communicate the following report of *Mr. Jared Soens*, Pastor at Bockapatna, about the death of one of his church-members, *Obadiah*, whose grandfather was among the very first converts of Mangalore:—

"He was mourned by all who knew him, by Christians and pagans alike, because of his mild and sweet disposition that made it easy for him to love and be kind to all. Though his character was not without its flaws and blemishes, yet many Christian virtues adorned him, that encouraged many a down-cast brother. He was a great help to *Mr. Jung*, the Superintendent of the Kudroli Tile-Works, in commencing a Sunday School at Bolur among the fishermen caste. He enjoyed the confidence of his fellow-Christians to such a degree, that he was elected an elder of the Church; but he refused to accept the call, considering himself unworthy for such a responsible office. In the Tile-Works he was employed as fireman, but finding this work injuring his health, he gave it up and went to the hills in search of other employment. He caught, however, fever and was compelled to return speedily. Consumption, of which he had once been suffering for a long time, developed rapidly and made him soon one of its victims. The news of his decease caused a sensation among Christians and Non-Christians. When his last remains were carried to the burial ground, people of all classes stationed themselves on both sides of the road and expressed their love and sorrow in shedding heart-felt tears."

There are, thank God, many more like this man who are leading a life hid with Christ in God, many who love the House of God and make use of the means of grace! But there are also others, who have given us cause for grief by their indifference and lukewarmness, by drinking habits and quarrelling, and also by impurity. More painful, however, than occasional outbursts of sin and exceedingly hurtful to the spiritual life of the Mangalore Church are the deplorable disputes in connection with the *Canara Christian Provident Fund*, that, for the last two or three years have disturbed the peace of the congregation. Would God, that this obstacle which withholds from us the Divine blessing and retards the progress of the work of God among the heathen, be removed from our midst ere long!

In **Mulki** also the peace of the congregation was disturbed by the unruly behaviour of some Christians, who refused to submit to church-discipline and had therefore to be excommunicated. We are exceedingly sorry to say, that they have not yet repented.

Concerning **Udipi** *Mr. Keppler* points to the distressing fact, that in the past year 29 persons had to be excommunicated, whilst only 10 baptisms of pagans had taken place. He says:—

“This observation has not been surprising to us, because there are in our congregation not a few Christians who care but little for God’s Word and are so ignorant that they are scarcely able to understand the difference between their former and present state. It has grieved us to observe, that this evil is not only of recent date, but that it seemed to have taken root in our Church for a number of years. It is evident from our yearly reports that, within the last five years, no less than 245 excommunications have taken place against only 230 baptisms from among the heathen.”

Very painful cases of relapse into heathenism are reported from some Out-stations of Udipi.

"At Kilenja two Christian families, afflicted with sickness, sought relief by offering to Bhūtas (demons). Even a Christian of more than ten years' standing, yielded to the entreaties of his relatives, and joined in this idolatrous ceremony. Later on he repented his backsliding, and with tears asked for forgiveness. He died in peace shortly afterwards. But his family appear to be resolved to relapse into heathenism. At Gudde ten persons had to be excommunicated; among these two heads of families, who have now relapsed for the second time. Some people seem to make very light of backsliding and re-admission to the Church. A man re-admitted, suffering with consumption, had a sacrifice offered for his dead wife, whom he believed to be the cause of his sickness. When taken to task by the Catechist, he replied, he regretted having returned to the Christian Church, and he had better go back to paganism, in order to enjoy the full benefit of his sacrifice. The most distressing case, however, is that of a Christian at Parkal, who, for the last 15 years, was in the habit of accompanying Catechists on preaching tours, and who has now turned a bitter foe to Christianity, seducing other Christians also to recant."

Humiliating as these and other occurrences are, we have no reason, therefore, to give way to despondency. Our South Canara Mission is evidently at present in a critical state, and the feeling of sorrow at the unsatisfactory condition of our Churches is unanimously shared by all earnest Christians. We consider this to be rather an encouraging sign, justifying us to believe that the time will be soon coming when, by the Lord's grace, our Churches will be filled with new life.

In Coorg we have two Christian congregations, one at Mercara, the other at Anandapur. The first of these consists chiefly of low-country Christians, many of whom live scattered in plantations all over the country. Of the congregation at Anandapur *Mr. Fischer* says:—

"The fact that we have in our Church some earnest Christians, gives us encouragement faithfully to work on and also to hope for those who have not yet advanced so far. But on the whole, we are sorry to find that there is much of a dead, nominal Christianity among us, wanting in spiritual life and vigour. Some cases of serious sins also happened, and for the same reason two candidates for baptism had to be dismissed. By the enquiry into these cases we were again deeply impressed with the very filth of sin these poor people had wallowing in, before they became Christians. But many as are the shortcomings of our Church, that which has actually been attained gives us cause to praise the Lord."

We proceed now to the South Mahratta District with its five Head-stations and 16 Out-stations. Among the latter, *Mushtigeri*, an out-of-the-way place with a congregation numbering 148 souls, many of whom embraced Christianity during the famine in 1877-78, has of late occasioned much anxiety by the indifference of the Christians. *Mr. Stier*, who was in charge of this Out-station last year, says:—

"The majority of our Christians were, and are still, hunters; and, I think, it would be an easier task to tame a wild ass than to persuade these people to give up hunting. As soon as the hunter's drum is heard, nothing can keep back the inveterate huntsman; he leaves his dying child, his sick wife, and even the dead body of a relative, and joins the hunting party. With the same zeal some of our Christians still cleave to idol-worship. In December last, I had a hard fight with a family, consisting of a mother and three grown-up sons, who performed idol-worship secretly and publicly in association with the lowest caste-people. Once the Catechist wrested from them the implements for sacrifice, just as they were in the very act of sacrificing, which created a fearful uproar in the whole village. I was obliged to go there at once to protect the Catechist from the vengeance of the idolaters. During the enquiry that ensued, I was astonished to hear how unblushingly they gloried in what they had been doing, and asserted that they would not abandon its practice, as upon it

depended the honour of their family. The fact is that the eldest son is headman of the village. They asked with clenched fists the return of the sacrificial implements. As all admonitions proved useless, I returned these things with the declaration that they would be excommunicated. They did not like this and began to suggest that only one of the family might be excommunicated, so that he could offer up the sacrifice for them. This being refused, they wanted, at least, the sacrificial implements to be returned, so as to have the idol-worship performed on their behalf by a heathen. This, of course, could not be granted, and they had at last to be excommunicated. They are now again coming to church and are willing to give up their idolatrous superstitions; but a time of probation must decide the sincerity of their intention."

Of another Out-station, belonging to Guledgudd, viz., Katkinahalli, *Mr. Eisfelder* reports:—

"The Katkinahalli Church has for some years given me cause for grief, chiefly because of the very unsatisfactory attendance at the Holy Communion. On one occasion 8 persons only were present, whilst the number of communicants is 80. I very often wondered as to the cause of this deplorable state of things, and I have come to the conclusion, that the fault lies not only with the Christians, but also with those in charge of the Church. Our native congregations very much resemble little children and, like them, are in need of the most careful handling. They have to be educated and trained so as to get in the way of regularly attending Divine Service and the Lord's Table. In our Church we have the custom, before the Lord's Supper is administered, not only to conduct a special Preparation Service, but also to have each church-member personally spoken to by the Pastor, before he or she is permitted to partake of the Blessed Sacrament. I believe that our Christians need be specially encouraged to avail themselves of this blessed means of grace. I have made it a point, therefore, whenever the Holy Communion is administered, to devote the preceding week to a pastoral house-to-house visitation and to conversations with our Christians."

At Hubli a Young Men's Christian Association has been started, of which *Mr. Warth* says:—

The youths regularly meet in a room given them for the purpose, and spend their evenings in singing hymns and reading the Holy Scriptures. Every Thursday I conduct a special Bible Class. Although there is still much room for improvement, the very existence of this association is a blessing to our congregation. It is, besides, an excellent safeguard for our young men, and keeps them from idleness, roaming about, drinking, and similar bad habits. The members are pledged to attend their meetings regularly, and to set a good example to other Christians by their regular attendance at Sunday and week-day Services. I have been greatly cheered by the starting and growth of this association."

We desire now to say a few words about our Christian Churches on the Nilgiri-Hills.

As to Kotageri, two new Out-stations were opened at Denad and Milidenu (pp. 34 & 35). The congregation consists of two heterogeneous elements, the Badaga and the Tamil; of these *Mr. Sikemeier* says:—

"Eleven years ago the Tamil part of our Church was twice as numerous as the Badaga, but the latter have, within this period, doubled, chiefly owing to baptisms of heathen. There are now 90 Badagas to 121 Tamil. Many of the Tamil Christians in this District are constantly moving, and therefore out of our reach. For this reason, only those are entered on our rolls, who have for a number of years been under our control and wish to be connected with our Church. As a rule, they are not regular in attending church; but there has been a great improvement since the introduction of a Tamil sermon in connection with our Canarese Service on Sunday mornings."

Of Kaity *Mr. Ernst* says:—

"Quite a number of church-members had to be excommunicated because of serious sins, in which they had, under the guise of piety, lived for a long time. The discipline applied was, through God's grace, followed by good results. In spite of these grievous occur-

rences our Church has not inconsiderably increased, chiefly owing to the conversion of some Roman Catholics and pagans. The experiences I have made in connection with the celebration of the Lord's Supper, give me the comforting assurance of the existence of real spiritual life in our Church and of the Lord's abiding presence with us."

Turning now to Malabar, we desire first to draw the attention of our readers to two new Out-stations in the South of Codacal, viz., Chittatakara and Chalasheri, where two years ago Protestant congregations were formed in the midst of a Roman Catholic and Syrian population (see last year's Report, pp. 33 ff.). In both of these Out-stations our work has made steady progress. Compounds, suitable for burial-grounds, school-rooms and Catechists' houses have been purchased, and this has greatly helped to strengthen the infant Churches. *Mr. Bosshardt* of Codacal reports:—

"The Roman Catholics at Chittatakara contemptuously scoffed at our Christians, as though they had ventured on a very unsafe ground, because they thought it would be a sheer impossibility for the Missionaries at Codacal to regularly minister to them from so great a distance. By frequent visits, however, we tried to prove their sneers groundless and strengthen the confidence of our Christians in the reality and genuineness of our work. The Holy Communion was administered twice, and attended by all the members of our congregation. It was touching to see the devotion and reverence they showed in approaching the Lord's Holy Table. We had much joy in receiving again some Roman Catholics into our Church—among these the wives of some of our Christians, who have now rejoined their husbands. The Catechist in charge joyfully reports, that our labour is not in vain among these people. They have, with full purpose of heart, renounced drinking, cheating, breach of trust and other evil habits so prevalent amongst them formerly. They do their utmost to win their relatives for Christ; and some of them were incessantly praying for the conversion of their wives, until the Lord graciously

fulfilled their requests. Knowing that their words and actions are keenly watched by their neighbours, they are on their heed, hold together in unity of love, and daily read the Scriptures, deriving therefrom strength to walk in the light.

"There is a good number of Roman Catholics who sympathise with our work ; they like to hear us preaching the Gospel and begin to mourn over the sins of their priests. The Roman Catholic books of devotion, until now used for family prayer in the evenings, have been laid aside in many houses and the Bible is read in their place. Three families declared, at the end of the year, their intention of joining the Protestant Church.

"In Chalasheri also we had the joy of receiving ten persons, among them a venerable old Syrian priest. The Sunday Services are well attended, and the Christians are very zealous to proclaim the Gospel truth, to the best of their ability, to Syrians and Hindus. One of the Christians, a carter by trade, is in the habit of conversing, on his journeys, with Mohammedans and Hindus on religious subjects. He exhibits remarkable skill in refuting their objections and establishing the truth of the Gospel. Two other Christians very often accompany the Catechist on his preaching tours. Some of the Christians, whose wives and children have not yet come to the knowledge of the truth as it is in Jesus, are daily praying for their conversion. We are glad to state that the former hostility of the Syrian Christians has lately been changed into sympathy with us, although the rich and influential among them are still opposed to the Protestant Church."

It is with much joy and hope that we watch the development of these young Churches in the South, which, by their love of the Word of God and zeal for the cause of truth, put to shame many of our older congregations. May they abide in their first love and grow in the knowledge of Christ and Him crucified! How urgently our congregations, and more especially our young converts, need the intercession and prayers of God's children, has very forcibly been impressed on our

mind by startling revelations of the works of darkness in the Church at Codacal, the very Station that, for the last 5 years, had the privilege of gathering in a very rich harvest. It is the old story of the enemy sowing tares among the wheat, the painful truth of which we had the grief to realize on more than one occasion. *Mr. Bosshardt* of Codacal reports:—

“Much sickness prevailed among our Christians in the first part of the year. Within three weeks no less than 19 persons died from pneumonia. About the same time a family was laid up with small-pox. Many a fervent prayer was offered at this time of tribulation. Praise be to the Lord for His glorious help! By February both diseases had disappeared. It is with great sorrow, however, that I must state that not all those who died had put their entire trust in the Lord. Two young men, baptized some years ago, thought their sickness was due to the evil influence of a Christian, who before his conversion had been a sorcerer. They had recourse both to this man and a Mussalman sorcerer, for whom they sent in the dead of night. Shortly after the death of one of these men, a number of Christians of long standing came to me by night and with fear and trembling declared, that whilst such uncanny things were going on in our congregation, it was unsafe to live here, until an enquiry had been made by a court of law. It was evident that they too ascribed to witchcraft the numerous cases of sickness and death quickly following each other. While these people were still with me, a messenger came to inform me of the sudden death of a man I had seen a few hours previously, and who, I believed, would soon recover. By this new mournful message the Christians, who were present, were quite terrified, so much so that they at once went to their homes to look after their dear ones. This saddening outbreak of pagan superstition obliged me to instruct our Christians on all possible occasions as to the sin of sorcery and its evil fruits. I am glad to find that many have thus gained new confidence in the omnipotence of their Heavenly Father and their Saviour.

“The most painful event of the year, however, was the appearance in our midst of an agent for emigration to Mauritius, himself a

member of our Church, who by his dazzling description of the splendid prospects of emigrants to this distant island, succeeded in enticing away 13 candidates for baptism and four young Christians. We did our best to convince the man of the evil fruits of this trade, but without success. We warned our Christians against him; yet many of them believed the tempter rather than their Pastors. The seed of discontent sown by the agent found a fertile soil in the hearts of many of the Christian labourers, employed in our Tile Works. An agitation was set on foot, and some of these labourers tried to frighten us by threatening to emigrate to Mauritius. In order to save these misguided people, Pastor *Nathanael Arukanden* and myself attended a meeting convened at midnight at the agent's, in consequence of which the wife of the agent filed a suit against the Pastor. Under the impression of these painful experiences, the Pastor closes his annual report with the words of Psalm cxxvi:—*'They that sow in tears, shall reap in joy.'*

In order to give as comprehensive a description of the condition of our Churches as possible in a report like this, we desire, in conclusion, to add a few remarks of *Mr. Knobloch* on the Calicut Church. We do so, because we attach special importance to these utterances, coming, as they do, from a veteran Missionary, who had ample opportunities, during his recent stay in Germany, to become well acquainted with the condition of our Churches at home. He says:—

“What I consider to be the chief defect in the *religious* life of our Church, is—want of stability. New modes for the promotion of Christian life are readily and zealously adopted; but the zeal passes away like a cloud. Continuous admonition is therefore required. This is not very surprising amongst people who joined the Church of Christ more from worldly motives than from a sincere desire for salvation. Even those who ought to know better and are Christians by birth, require often fresh stimulus of a very forcible nature, to awake them from spiritual lethargy. The *moral* life of our Christians should be more in harmony with the example set by Christ. On

the whole, I am glad to say, that a remarkable change for the better can be observed. Looking back on a missionary experience of more than 25 years and comparing *then* with *now*, I can say with truth that great progress has been made. There are now comparatively many more individual Christians and families, who with a single heart endeavour to attain the ideal Christian life as presented to us in God's Holy Word."

In concluding this chapter, we desire to point out to our friends the List of the Contributions of our Congregations to their Church Expenses, the Mission and the Poor (pp. 8 & 9). This list proves that we strive to inculcate in our Christians the duty of self-support, and that they have begun to realize their obligations and responsibilities. In almost all the Churches a steady increase in the contributions may be observed every year. Though we cannot say, that the whole of these contributions was given ungrudgingly and cheerfully, or that all our Christians give according to their ability, yet we believe that on the whole the result is satisfactory, especially when considering the poverty of the majority of the contributors. The following remark of *Mr. Dilger* of Tellicherry will give a good idea of the actual value of the sums collected in the different Churches:—

"We may with truth say that great efforts are being made to train our Christians in the habit of contributing to their Church expenditure. Tellicherry with its 536 church-members last year contributed Rs. 664-7 for various objects, averaging little more than a Rupee for each member. Now if you divide the total sum of these collections by the number of communicants, amounting, as they do, to 282, the average will be about Rs. $2\frac{1}{4}$ per head. But not every communicant can afford to give. Excluding these very poor ones, the average amount would be Rs. $2\frac{1}{2}$ for every donor. The great importance lies in the fact that these contributions are considered by our people as an obligation and given cheerfully by most of them."

Mr. Dilger further says:—

“Quite a new feature in the life of our Church is the pleasure our people begin to take in giving rather than in receiving. This has been especially shown during the last two years at Christmas time, when some of our Christians, at their own expense, gave a treat to the Sunday School children, dressing a Christmas-tree for them and presenting them with suitable gifts. One cannot fail to see a gradual fulfilment in our midst of the words of Holy Writ : *‘The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.’*”

3. Evangelistic Efforts.

A. Itinerancy.

As in former years, the message of salvation has been faithfully proclaimed to the heathen by our European Missionaries and Native Catechists and Evangelists in all our Districts, in houses, streets, bazaars, weekly markets, fairs and festivals. Some of our Stations, less burdened by pastoral and educational work, have the opportunity of carrying on this most important and essentially Missionary work in a systematic and special manner. In other Stations again, certain Catechists, under the supervision of an experienced Native Evangelist, are entirely set apart for the purpose of preaching Christ to the heathen. From several Stations the workers report that they were able in the last year to increase their efforts in this direction, but others seriously deplore that the want of labourers prevented them from doing much that they would have wished to have done. In the following we give a few extracts from reports, illustrative of the work done and showing how the messengers of the Gospel were received on their preaching tours.

In the Nilgiris *Mr. Wieland* of Kaity made a preaching tour to the Wynaad, a district, which, for the variety of languages spoken by the inhabitants, affords peculiar difficulties in the way of evangelistic work. The languages spoken are Canarese, Malayalam, Tamil and Badaga, with all of which, however, our Catechists are acquainted. *Mr. Wieland* reports:—

“In the Nilgiri Wynaad, where we have a large field for evangelisation, I was able to admit a Roman Catholic family. They wanted permission to read the Bible and as their priest strictly prohibited them from doing so, they came to us. In this District we also work among the Kurumbas, a jungle tribe, who at the beginning were very shy and afraid to come forward. Our repeated visits banished their fear and gradually gained us their confidence. They learn to appreciate our calls, and now say: ‘Before you came we knew nothing, but now we are able to understand the nature of sin and salvation.’ This jungle tribe compels our admiration for their purity and high standard of morality. If these people were to give their allegiance to Christ, the Church would gain considerably.”

The reception, which the Gospel meets at present from many Badagas, *Mr. Stokes* of Coonoor describes in the following way:—

“It is evident to me that at present we have no longer to do with the simple Badagas of former days, but with a generation that is doing its best to silence the messenger of the Gospel. This can be seen by the objections raised by them. They would say for instance: ‘If you really wish to be our friends and benefactors, you ought not to insist on conversion, nor separate converts from their own kinsmen, as you did in Todanad, where you alienated an only son from his aged parents, so that they have now nobody left to look after them. You should rather follow the example of planters, take to agriculture, open plantations, employ many coolies, and thus become our benefactors’. When referred to the fact that idol-festivals, jatras etc. gave them many opportunities to indulge in immoral

practices, they would name several Europeans notorious for their licentiousness. When warning them of the miseries consequent upon the habit of drinking, they reply: 'The Europeans have created and fostered in us a taste for brandy.' Yet, in the midst of all this opposition to the Gospel, it was a great comfort to me, when leaving for home, to hear a man say to me: 'Please, be sure to come again to our village, and do not mind the opposition of the people'."

Mr. Wieland writes in a similar strain from *Kaity*:—

"On one of our tours we met with two Badagas carrying a worn-out and emaciated man, whom they laid down just in front of us. We did not lose a single moment, but commenced at once to talk about sickness and how God's providence leads us through the furnace of suffering. But after having listened for a few minutes, he interrupted us by saying: 'I have now enough of your preaching; give me some opium. I suffer awful tortures, because I have had no opium for a long time.' Shocked at such a request, we rebuked and told him that we had no money for such a pernicious and ruinous drug. Our reply did not please him and angrily he told us to go away as he was not anxious to listen any more."

Mr. Wieland further reports:—

"At the beginning of this year, a man from a neighbouring village came often with the outspoken and professed object of becoming a Christian. When I once looked after him with the Catechists, we found to our surprise two other enquirers with him, who had a fair knowledge of the Scripture, and one especially was well acquainted with the Word of God. We had a long talk with them, and at last one of them raised the question as to who among them ought to be the first to come forward and publicly own Christ, but, sad to say, all three were hesitating and undecided! Then one of them began to reproach his companion who knew the Bible so well: 'You have the greatest responsibility, not only because you are best acquainted with the Scripture, but also because you once promised the venerable *Mr. Moerike* to become a disciple of Christ and

squeezed money out of him by your pretensions. Show now that you sincerely meant what you then said.' The man evidently felt this reproach very keenly and seemed at a loss to reply, but soon consoled himself with the thought, that he would prove his honesty by soon joining the Church together with his friends. One waits thus for the other until the time for repentance is dreamt away!"

The Cooly Mission in the neighbourhood of Coonoor has been carried on by *Mr. Stokes* and *Cat. K. Satyanathan*. In the course of the year 250 visits were paid to 35 plantations. *No tangible fruit has as yet resulted from this work, but the seed is sown in the hope of a future harvest. We desire here to tender our heartfelt thanks to all our friends, who by their personal sympathy and moral support, as well as by their subscriptions, have assisted us in carrying on this branch of Mission-work.

As to Malabar, it was stated in our last Report, that the field seems to be ripier for the harvest than in any other part of our Indian Mission. We have retained this impression, when perusing the various and, on the whole, encouraging experiences of the Gospel messengers in all parts of this District. It is remarkable to see how much the leaven of the Gospel has permeated the religious and moral conceptions of the Malayalee people, slowly, but surely preparing them for the acceptance of Christianity. In illustration of this observation we communicate the following extracts from reports.

Mr. Lauffer of Chombala says, when reporting about Perambra, where our Assistant-Catechist *Paul Karunakaran* lives in the midst of heathen darkness:—

"When I compare the way in which my message is now received, with the dreadful anger and excitement that prevailed here at the time of Paul's conversion, I cannot but call it a victory of the Gospel !

It is not human influence, but only the power of God and His Spirit that could create such a change as this."

He further says:—

"What particularly pleased me, on all my tours, was the observation that, wherever I went, the soil was well prepared. Considering the attitude of many Hindus to the Gospel message, we have reason, in a more or less distant future, to expect conversions on a far larger scale than at present. I was confirmed in this conviction on my last tour in the Eramale District, which is situated 1½ miles eastward from Chombala, and has the appearance of one vast rice-field, interspersed with inhabited hills. I lived there with my assistants for a fortnight in the house of a well-to-do farmer of the Tiyan-caste, and visited every house in the neighbourhood within two miles' distance from my head-quarters. Everywhere I received the impression, as if the people, in reply to our appeals to accept the Gospel, seemed to say: 'We are ready to come, but who is to lead the way?'"

Evangelist Ashamayan Tumaran of Calicut, speaking of the popular ideas about Christianity, says:—

"Some believe that Christianity will in a short time vanquish Hinduism. In January we visited the house of a Nayar, and met there five men, who invited us to sit down and to whom I began to speak about the salvation of their souls. One of them remarked: 'The Christian religion, which you preach, is very good.' 'Then why', I asked, 'do you not embrace it?' 'If not we,' he answered, 'at least our children will all embrace this religion, and there will be only one caste. Forty or fifty years ago there were scarcely any Christians in Calicut, but now there are many, and their number is increasing. Many changes have taken place among us also. Formerly no one was permitted to take his meals without first bathing. Every person, returning from the bazaar or the court, had first to wash off his defilement, before he could enter his house. Now this and similar customs are but rarely observed'."

A few weeks later I had a talk with a schoolmaster at P. about Christ. This man knew a few people of that neighbourhood, who had joined us. He said: 'Just those who, while heathen, used to oppose Christianity most strenuously, have become Christians.'

Of the reception of the Gospel among Mohammedans the same Evangelist writes:—

"Mohammedans are, as a rule, fanatic, and, at the same time, very ignorant opponents of the Gospel; but there are, as always, exceptions to the rule. I once met a very respectable Mapilla, who on reading the first chapter of the Gospel according to St. John, expressed his surprise at the wonderful truths it contained. In another district Mapillas bought many tracts and Scripture portions, such as: 'Who is greater: Christ or Mohamed?' or 'The Story of Mohamed' etc. In the evening they listened quietly to the portions of Scripture read to them."

From Codacal *Mr. Bosshardt* writes:—

"In the market-places of Codacal, Malapuram and Mancheri our best hearers are invariably the Mapillas, whilst the Brahmins are hostile to the Gospel message and the Nayars completely drowned in their worldly affairs. The Catechists, when working at Paripuram, a place eight miles south-west of Codacal, observed a falling off in the zeal of devil-worship and considerable preparedness for the Gospel. An educated Brahmin came twice and made a good confession before other hearers, to the effect that he believed Christ with his whole heart, and that he would soon own him publicly, although he could not do so at present because of certain obstacles in his way.

"On a preaching tour in the district of Ponani we were received in some Nayar houses with jeers and taunts, and in others driven away. Two Nayar youths followed us for some days from place to place, ridiculing us and inciting the audience to disturb us by all means. At last our patience was exhausted and one of our Catechists, who was before his conversion a Nayar, recited some appropriate shastra passages about Nayars, in consequence of which the impudent fellows walked off under tremendous outbursts of laughter."

Mr. Kühnle of Palghat relates of several instances of heathen, who, although they have not joined the Church of Christ, yet profess to believe in Him and desire to live in accordance with His Word. He says:—

“At Athikodu there are two sisters, who have been believers of the Lord Jesus for many years; and we would have liked to see them in the fold of Christ before they were married to heathen husbands. Lately when at their village, I met one of the sisters in her father’s house, and I had an opportunity of talking to her about the all-important subject. In the course of conversation she sorrowfully avowed her backsliding, and unfaithfulness to the Lord, as she had offered a sacrifice to the idols. She had not done so of her own free will, but owing to outward pressure on the part of her mother-in-law. She solemnly promised that for the future she would not yield any more to persuasion or compulsion. The other sister has remained faithful and firm, and proved by word and deed her steadfast belief in the Lord, though she still remains unbaptized. Her husband does not prevent or worry her, but joins her in her meditations and devotions. They have cast away the house-idols and enthroned on their pedestal the Lord God.

“In the same village we have twins, who at one time were about to renounce heathenism and to embrace Christianity; and they would now be followers of Christ, had it not been for the interference of the elder brother of the family. The grandfather of these twins was likewise a secret believer, and anxiously desired to receive baptism before his death, which was, however, ruthlessly denied him by his son. As infirmity and weakness had already incapacitated him, he died with his longing unfulfilled, but leaving as his legacy, that his children should believe in Jesus Christ. But after the death of the father the son, instead of becoming more accessible to God’s call, turned more worldly-minded and indifferent to the salvation of his soul. Ever since then, one could unmistakably see the judgment of God hovering over that house.”

In Coorg, where the seed of the Gospel is being spread all over the country from Mercara and Anandapur, 692 days

were altogether spent in preaching to the heathen, both by Missionaries and Catechists. From Mercara the weekly markets held at Suntikoppa, Fraserpet, Ramaswami Kanive, Madapore, Shanivarsante, Kodlipet and Somavarpet, besides Allikatte with its neighbourhood, were regularly visited. Wherever possible, house-to-house visits were made in the vicinity of these places, and bazaar-preaching was also regularly carried on in Mercara. The regular preaching of the Gospel in all these places is connected with no inconsiderable amount of toil and fatigue, owing to the great distances. As to the reception of the Gospel by the people *Mr. Schenkel* of Mercara says:—

“The attitude of the population to the Gospel has remained the same as it has been for many years: it is that of a decided, haughty, though not unkind aversion to Christianity.”

And *Mr. Fischer* writes from Anandapur:—

“We always meet multitudes of willing hearers at the weekly markets. We are not able to show any tangible result; yet proofs are not wanting to show that our labour is not vain in the Lord. A poor man, for instance, on hearing the Catechist preaching on God’s love to sinners, gave him three pies with the remark: ‘This I offer to your God.’ Not a few declare to be convinced of the truth of the Gospel; but they shrink from the moral claims of Christianity, which appear to them to be too high. One may observe in the hearers at times a severe spiritual conflict. They feel overwhelmed with the truth of the Word heard, but they fail to come to a decision. Alas! would that I had sufficient time to follow these wavering people into their homes, in order to strengthen their faith and bring them to a decision! The District of South Coorg should have a Missionary entirely free from all other work and able to devote his whole time and energy to evangelistic work among the Coorgs, whose compounds are scattered all over the District.”

As to South Canara, the following rather depressing remarks are apt to give an idea of the present state of things.

Mr. Sebastian Furtado, Pastor at Jeppu, says:—

“Many heathen know and read the Gospel; but they lack the courage of their conviction. They are ready to admit the truth of Christianity, but the inconsistent life of many Christians prevent them from joining the Church.”

Mr. Digel of Mulki writes:—

“Our experiences in preaching to the heathen were not of a cheerful nature. Although there are always some willing hearers, yet, on the whole, the Word preached seems to leave not the least impression on the majority of hearers, and there appears to be no longing for salvation in them. On our house-to-house visits we find that among the heathen none are more indifferent and hardened than apostate Christians, a good number of whom live in the neighbourhood of Santur.”

And *Mr. Keppler* writes from Udipi:—

“The Missionaries and Catechists have used every opportunity to proclaim the Gospel to the heathen on market-days, idol- and demon-festivals etc. When all the preachers of the Gospel belonging to the Station are assembled on such occasions, they form quite a little army. But what is the result of all our labour? At present we cannot see much of it; we can observe but very little desire for salvation. When preaching in bazaars, we very often have but few hearers, and meet with decided opposition; though our Catechists and Bible-women in their house-to-house visits receive, as a rule, a friendly welcome. The apathy and aversion of the heathen to the Word of God is most depressing. In accordance with this sad state of affairs is the exceedingly small number of conversions in our Station. Only 13 persons were baptized last year; and at the end of the year we had 48 catechumens on our rolls. This is most humiliating and distressing, when we consider the vastness of our District and the amount of energy expended.”

From Basrur, where 530 days were spent in itinerating both by Missionaries and Catechists and 20 idol-festivals visited, *Mr. Gengnagel* writes:—

"Formerly people used to say, that there were two religions only, Hinduism and Islam. Now they say, there are three, Christianity being recognized as the third one. But in spite of all external friendship usually shown by the people, we know that we have a deadly foe not so easily to be overcome, in the system of caste. To these people it seems a sheer impossibility to accept Christ, as by their conversion they would lose their means of livelihood. It is difficult to expect of them to have so strong a faith before their conversion, as to cheerfully venture on so serious a step. Low-caste people and country-people hesitate at the thought of conversion, not so much from doubts regarding the truth of the Christian faith, as from the fear of losing their caste and daily bread. With educated Hindus the case is different. They are, as a rule, not very anxious about their caste. As a matter of fact, most of them live no more in strict accordance with their caste-rules, nor would they, by their conversion, lose their daily bread. Yet the Gospel is not palatable to them. I have lately had opportunities, on my usual rounds of visits to a number of educated Hindus at Coondapoor, to hear some of their objections. One said, that education had enabled them to deal also with religious questions. The fact that the uneducated classes accept Christianity, was not surprising, since it gave them greater advantages than their own religion. But the better educated had learned from the science of comparative religion, that there is no faith in the world not containing some elements of truth. As to Christianity, the very fact that many European Christians were atheists and others embraced Buddhism, Islam, and Hinduism, was sufficient to prove that Christianity could not contain all elements of truth. Another said: 'Hinduism needs a reformer to eliminate from its tenets all non-essentials and raise it to a standard equal to Christianity.' Yet another said: 'Buddhism is the very best religion imaginable, because human reason can easily grasp its essentials. The Bible talks of miracles, the truth of which it is difficult to believe'."

At Honavar *Mr. Nübling* and his Assistants were exclusively engaged in sowing the good seed in a barren field, which,

as yet, has yielded but little fruit, despite many years' patient and faithful labour. From time to time it appears as if the time of harvest had at last arrived, but alas! how often have the workers been disappointed in their very best hopes! *Mr. Nibbling* reports:—

“Among Sūdras, who are scattered all over the District, we have never observed a greater readiness for the Word of Life than in a village near Kerki, where some toddy-drawers gladly received us. In the years 1877 and 1878 we were very sanguine about four families at R. who seemed, humanly speaking, on the very threshold of Christianity. The most zealous and active enquirer amongst them, accompanied by his son, went from house to house, and aroused and encouraged all those, whom he knew to be favourably inclined. Upon my suggestion they held a meeting, in which they discussed the advisability of embracing Christianity. But two influential men, filled with animosity against this proposal, tried to turn the tide in their favour, and persuaded their landlords, who were Brahmins, to threaten them with the forfeiture of hearth and home. The end was, that three got disheartened and the leader declared, that he did not venture to come alone. Soon after that event this man's family became engaged in the sale of toddy. They had to wander throughout the whole District and accumulated great wealth; but they had no more time for God, no time for listening to God's Word. It was only last October that I met the man again and found him greatly altered. He was not only willing to hear, but confessed with tears of repentance that he and his people ought to have obeyed the Divine call. He also said that God had called him three times to the fellowship of His Son. The first time, when a lad of 16 years, he had placed himself with two friends under the protection of the Missionary, but had been given back to his father by the interference of the Mamlatdar. The second time, 17 years ago, God had drawn him, when he gave me the promise to join the Christian Church; and now he felt once more the promptings of the Spirit within. He made the suggestion that a school should be opened in their midst, as he believed that the presence of a Christian schoolmaster would inspire and

encourage them to cast in their lot with the disciples of Christ. For the present the school question must remain in abeyance, as many of their caste-people have left for the Ghauts in search of work."

In conclusion of this chapter we turn to the South Mahratta District, where itinerating work could be carried on during the last year more systematically and perseveringly than ever before. This is due partly to the increased number of our Native Assistants, partly to the fact that *Mr. Singer* of Hubli was, at the beginning of the year, specially set apart for itinerancy in the districts of Haveri and Sircy, both of which, because of their distance from Hubli and for want of workers, were in former years only occasionally visited by messengers of the Gospel. 2608 days were altogether devoted to itinerating work both by the Missionaries and Catechists of the District, and bazaar-preaching was carried on regularly two or three times a week in all our Stations. The Gospel messengers are, as a rule, everywhere welcomed. There is no lack of willing and attentive hearers in villages, although, on the whole, the population are still reluctant to accept the Gospel. Bazaar-preaching in towns like Dharwar, Hubli, Guledgudd, Bijapur meets with much, and often bitter opposition. The following extracts from reports may be interesting to our readers.

Mr. Waidelich of Bettigeri reports:—

"Of late we made two preaching tours, one to Dambala and Mundargee, and the other to the north-west, where the towns Kotumuchigi and Neragal are situated. We had always a good number of hearers, but those who were really interested in what we said and anxiously sought for salvation, were indeed few. Some hear, but without profit, others sit from the very beginning of our preaching far away from us and refuse to come nearer despite our appeals. I am not aware of the reason for this antipathy towards the Gospel. It cannot be in the attachment and love for their own religion, as it

struck me more than ever, that these people are convinced of the unreasonableness of their idol-worship, and do not refrain even from making an open confession of it. As time advances, the disbelief of the Hindus in their idols and religion is steadily growing. On the one hand this observation gives room for encouragement, on the other hand one makes the painful experience, that they shut themselves up against the Word of the Cross. The Cross is still the stumbling-block to the wise. On this topic they do not like to hear much. As long as we talk of God, sin, heaven and hell, there is not great opposition; but as soon as we touch upon the subject of salvation and maintain that Jesus Christ crucified is the only hope of man, we find restlessness and inattention taking the place of quiet attention. The mere mention of the name of Christ acts sometimes like an electric shock on the audience. They may be quietly listening, but as soon as this blessed name passes the lips of the preacher, some begin to mock and laugh, others to dispute and to squabble, and others to run away; and the number of those who are desirous to hear more becomes very small."

Mr. Th. Lutz of Hubli reports:—

"There is no doubt that many people are mentally convinced of the truth of Christianity. This can be illustrated by examples. In a village near Hebsur some of the people are deeply interested in reading the Word of God. These people received the first incentive from the so-called 'Kodacal Tract', a book written in the 16th or 17th century by a Hindu, who must have had some contact with Christianity. The style of the book is prophetic, its purport is to vindicate the claims of this new religion, and its aim to prepare the Hindu mind for the acceptance of the new faith; baptism is laid down as a *sine quā non*. These people are under the spiritual rule of a Lingait priest. They are opposed to idolatry and read daily the New Testament. They do not, however, admit the necessity of baptism. When we touched this point, they said, they had yet to wait for an answer from their Guru. Some time afterwards, when the *Catechist Daniel Patti*, who himself was led to Christ through the Kodacal Tract, visited them, they declared, that baptism was not

binding; faith was the sole qualification necessary to salvation. The secret is that they are unwilling to give up caste. From other remarks made by them in unguarded moments we came to the conclusion, that they are the adherents of a certain Lingait priest, who lived 40 years ago and made the people believe, he would rise from the dead. The image of this priest, raised on a throne, forms now the chief object of their worship."

Mr. Singer of Hubli writes:—

"In May last we were in a village where we had a great audience. When returning home in the evening we were stopped by an old man, who begged us to accompany him to his village, about half an hour's distance, and to preach the same words that had touched his heart and opened to him a well of comfort. Though the sun had set, we acquiesced, and on reaching the place, we were offered a respectable seat. The whole village assembled and the unusually large audience listened with wrapt attention till far into the night. Afterwards they wanted to prepare for us a supper, which we thankfully declined. In some places it is not we who take the initiative in effecting gatherings, but the villagers themselves.

"The brightest spot in my reminiscences of a three months' preaching tour, however, forms the visit which a high Government official paid me. He came to talk to me of those things that filled his mind, of the one thing needful. By a careful study of the Holy Scripture, to which he faithfully devotes a certain time every day, he has become a believer in the Lord Jesus. Though believing, yet he complained to me how difficult it was to renounce one's ancestral religion and to fight against the prejudices of the public and the trials arising from the ties of kindred. *Is not this man entitled to our prayerful intercession?*"

In our last year's Report mention was made of some enquirers in Konnur, a village belonging to the Bijapur District. The spiritual movement among these people appears to have made some progress in the last year, although they had to suffer a good deal of persecution. Meanwhile one of the enquirers has a house built for a Catechist; and *Cat. Solomon*

Jogula has been appointed to the place. We believe that the permanent stay of this man in the village will, under God's blessing, help the enquirers to come to a decision before long.

B. Work among Women.

Thirty Bible-women, superintended and very often accompanied by one or the other of the Missionary ladies, are engaged in the unostentatious, but important work of bringing home to the women the light and comfort of the Gospel which, by the social customs of their country, it is next to impossible for them to hear in any other way. There are now 12 Stations provided with two or more Bible-women, and their work appears to be more and more appreciated not only in Missionary circles, but also by the heathen population, and more especially by the women, among whom they are labouring. The various reports not only testify to the kind and friendly reception the Bible-women meet almost everywhere, but point also to distinct and tangible results in the form of conversions which may be considered as the first-fruits of their labour of love. The following extracts will, we believe, be read with interest.

Mrs. Bader of **Cannanore** mentions an incident which proves that the teaching and distribution of Scriptures by the Bible-women are not without fruit.

"About five months ago, one of our Bible-women brought two *Tiyer* women who wanted to become Christians. One of them had been well known to the Bible-women for many years and had often eagerly listened to the message of the Gospel. She used to read the Bible in secret and the Word took deep root in her longing heart. So one day she came with another woman, a friend of hers, to a Bible-woman, both of them being determined to join the Christian faith. As soon as the rumour got afloat that two women had gone over to the Christians, their relatives and other caste people organised an attack

on the house of the Bible-woman, to carry the two Tiyer women off by force. They succeeded in getting away one of them; and up to date it was impossible to get her back; but the other woman remained firm and is now an eager applicant for baptism." (p. 37.)

Mrs. Frohnmeyer of Tellicherry writes in a similar strain:—

"After many years of sowing the good seed, our Bible-women had the privilege of witnessing one of the women they regularly visited, turning to the Lord. She was a fisherwoman, who, for many years, had been well acquainted with the Gospel, but, being of a timid disposition, she always dreaded the idea of openly confessing Christ. One day when I reminded her of the Apostle's earnest warning (Heb. III, 7. 8), she said, looking at me with mournful eyes: 'I shall surely become a Christian as soon as God sends me some sickness.' And—strange to say—God fulfilled her desire and laid her up for some time. When she thought her end very near, she asked for baptism. At the first visit of the Missionary, her heathen relatives were very angry, and even threatened the life of the Missionary, so that to her great dismay he was forced to desist. But the second time he was able to administer holy baptism to her without further disturbance. She was now fiercely persecuted, but did not revile again, nor avenge herself. Whenever we visited her, we received the impression that the Lord had wrought a great work in her. She has since unexpectedly recovered from her illness, and steadfastly keeps on following in the footprints of her Saviour.

"The more we get familiar with this work, the keener we realize the almost unsurmountable obstacles lying in the path of a Hindu woman who is desirous to accept Christianity. It can scarcely be sufficiently imagined how difficult it is for these poor women to break through the iron fetters of superstition and idolatry by which they have been bound from their earliest childhood. They seem to lack the necessary energy. Being in most cases little more than the slaves of their husbands, they have no will of their own, nor any right to choose for themselves. This is the reason why so many regular hearers of the Gospel remain stationary for years, giving us every

hope for the future, gladdening our hearts whenever they hear the Gospel, but destitute of any moral courage to live up to the light of their knowledge of the truth."

Mr. Weismann of Chombala writes:—

"*Mr. Lauffer*, who was for a few weeks working among the Hindu population of Mahé, was joyfully surprised when finding that many were willing to hear the glad tidings. This must be considered as a fruit of the quiet and unassuming work of the Bible-women. Bibles and New Testaments are found in many a Hindu home. Further, to show that God's Word often falls on good and well-prepared soil, we may point out the fact that Hindu women not seldom call for the Bible-woman to pray with them, when they are in affliction."

Mrs. Liebendörfer of Calicut reports:—

"In the beginning of the year a Tiyer girl, 20 years old, to whom the Bible-women had often explained the plan of salvation, became anxious to join the Christian Church, and was taken to the senior Missionary. Some time later another woman, the wife of a bandyman, who had often expressed a desire to become a Christian, at last made up her mind and came with her two children. Her husband tried at first very hard to persuade her to return, but seeing her unswerving resolve, decided to follow her too."

Mrs. Kühnle of Palghat writes:—

"Many of our hearers do not only gladly listen to our message, but love the Bible-woman also. When a Bible-woman was sick, the poor caste women looked after her themselves, and the rich sent their servants to make enquiries and even presented her a costly native medicine. When these people heard that somebody died in the Christian village, they were filled with great grief, because they thought it was the Bible-woman, but great was their joy on seeing her again in their houses after her recovery."

Mrs. Gengnagel began to work with two Bible-women at Basrur in October last. She writes:—

"Hitherto we have come only into contact with such women who came to us for medicine, but now we are able to reach them much better with the Gospel, and they are greatly amazed at the appearance of the Bible-women. In one house we met a very timid Brahmin woman, who, being shocked at my 'terrible' sun-hat, anxiously inquired whether it could not be taken off, and seemed much relieved when it was removed. She listened evidently with approval, but did not speak much. We told her the story of the youth of Nain, in order to show her how good and kind our Lord Jesus was to women; whereupon, she replied, that with them it was quite the reverse; their men were very unkind, and often scolded, pushed and flogged them. She wondered greatly that it was not so with us."

Mrs. Warth of Hubli writes:—

"In this place the Bible-women now and then met with opposition, because the women of some houses were afraid to come into contact with Christians, fearing lest their houses might be polluted. Some of the hearers showed themselves off in finding fault with the Christians, others pretended to have no time to listen to the message. But a good number asked the Bible-women to come again and showed by tokens of love that they appreciated their work."

We seize this opportunity to thank the British and Foreign Bible Society, in London, for having supplied us with the necessary funds to carry on this work.

4. Educational Work.

There are now on our list 139 Schools with a total of 7836 Pupils. These are divided between the Districts of our Mission in the following proportions:—

South Canara	has	43	Schools	with	2542	Pupils,
Coorg	"	3	"	"	74	"
S. Mahratta	"	18	"	"	1128	"
Malabar	"	44	"	"	3261	"
the Nilgiri District	31	"	"	"	831	"

Of these 7836 Pupils

2827 are Christians, viz.	1648 Boys and	1179 Girls,
5002 are Non-Christians, „	<u>4433</u> „ „	<u>576</u> „
	Total 6081 „ „	<u>1755</u> „

Classifying them according to the various kinds of Schools, we find

a) Schools for Christians:—

6 Infant Schools with	240 Pupils
35(32) Parochial Primary Day Schools with	1830 „
8 Boarding Schools with	456 „
6(8) High and Middle Schools with	260 „
7(8) Training Institutions for Catechists and Teachers with	<u>51</u> „
Total 62 Schools with	<u>2837*</u> „

b) Schools for Non-Christians:—

69 Primary Schools with	3803 Pupils
8 High and Middle Schools with	<u>1183</u> „
Total 77 Schools with	<u>4986*</u> „

Compared with the status at the end of 1894, we find that, in 1895, eight schools (three for Christians and five for Non-Christians) were abolished, and eleven new schools (four for Christians and seven for Non-Christians) opened. The increase in the total of pupils amounts to 309, and among these there are 114 Christians and 195 Non-Christians. This latter increase is evidently owing not so much to the opening of new, than to the greater efficiency of the existing schools.

*The discrepancy of these figures with those given above for Christian and Non-Christian pupils respectively, is due to the fact, that schools for Non-Christians are often frequented by Christians (362), and schools for Christians by Non-Christians (352).

A. Schools for Christians.

1. **Parochial Day Schools.** The object of these schools is to enable, if possible, every Christian child, boy or girl, belonging to our Church, by a plain Christian education, to read and understand the Word of God, and to become an intelligent and useful member of society. With this end in view we make it a point, wherever there is a sufficient number of Christian children—even in small congregations—to open a school. These schools are sometimes, especially in remote villages, where there are no other schools, attended by Non-Christians as well. But, as a rule, we prefer, for obvious reasons, to educate our Christian children, apart from Non-Christians, in schools exclusively intended for them. In schools of this kind the religious instruction can be made more systematic and thorough, and better adapted to the requirements of Christian children. We have also found that an unfavorable influence is sometimes exercised on the morals of Christian children in schools largely attended by Non-Christians.

As a matter of course, most of our Parochial Schools are of the Primary Grade, and the education in them is in the Vernacular with the exclusion of English. They are, as a rule, attended by both sexes together. But in larger congregations separate schools for boys and girls are maintained, and classes opened, in which English is taught. Lower Secondary classes attached to Parochial Schools and Orphanage Schools respectively, are at present conducted on the following Stations: Mangalore, Udipi, Bettigeri, Cannanore, Tellicherry, Chombala, Calicut, Codacal, Kaity, and Kotageri. Among these there are two complete Lower Secondary Schools for Christian girls, namely at Mangalore and Calicut, the first being attended by 31, the second by 22 pupils. We are

glad to state, that several of the girls have successfully passed the Lower Secondary Examination.

It is a pity that some Christians, especially of the agricultural class, are very indifferent to the education of their children. The consequence is that the attendance in some of our schools is far from being satisfactory. This is especially the case with a few Out-stations of the Tulu District and of South Mahratta. Of Gudde, an Out-station of Udipi, *Mr. Keppler* says:—

“In Gudde we have a good number of heathen pupils, who attend school very regularly, in spite of the rivers to be crossed and other obstacles. Could I but say the same of our Christians! The difficulties of getting to school seem to them so many reasons for staying away.”

And of Katkinhalli, an Out-station of Guledgudd, *Mr. Eisfelder* says:—

“I wish I could improve our Parochial School at Katkinahalli, on which we have already spent so much money. The parents do not care at all about the education of their children, and think that they cannot get on without their services for watching the fields and cattle.”

Similar complaints are made by other Stations regarding Christians who have but recently joined our Church. *Mr. Kühnle* of Palghat reports about a new school opened at Melparambu, a Christian village chiefly inhabited by new Christians:—

“What shall I say about our school at M. except that there is much room for improvement? The number of pupils has slightly increased. They belong to various castes and races, and it is a most difficult task to bring these heterogeneous elements into some kind of order. The difficulty is increased by the fact that the parents expect to be paid for sending their children to school, and never think that it is their duty to provide for the means of educating their children. Our new Christians have first to be trained in a

Christian mode of life and thought before we may expect any help from them towards the education of their children."

Unostentatious as the work done in our Parochial Schools may be, it is, we believe, a very important branch of Mission-work and deserves the most careful attention. The future of our rising Christian generation, more especially the genuineness of their Christian character, and their loyalty to the Church of Christ, depends largely on the kind of education they receive in these schools.

2. **Boarding Schools and Orphanages.** Of these we have eight, one for boys and one for girls in each of the Districts of South Canara, South Mahratta, Malabar, and the Nilgiris. Not all the children admitted to these schools are, strictly speaking, orphans. Some of them, whose parents are still alive, have been admitted because of their poverty, and others, whose parents live in out-of-the-way places with no Christian school in their neighbourhood, for the sake of their education.

The Boys' Orphanage at Udipi numbered 74 boarders at the end of the year. The superintendent, *Mr. Brasche*, gratefully states, that the boys were graciously preserved from serious sickness, and he feels bound the more to praise the Lord for this blessing, because *Mrs. Brasche* was ailing during the greater part of the year. Great grief was caused by the death of a boy, who was struck by a flash of lightning in the midsummer holidays. The Educational Rules of the Madras Presidency, to which the school is subject, render it rather difficult to lay as much stress on Scripture knowledge as is desirable in a thoroughly Christian school, and to find sufficient time for agricultural work.

Of the Boys' Orphanage at Bettigeri the superintendent, *Mr. Risch*, says:—

"I often wonder at the good conduct of our orphan boys, taken

as a whole. Our Indian Orphanages are in several respects at a disadvantage, when compared with similar institutions at Home. But considering the fact that serious disputes among the boys are very rare, and that moral offences and other irregularities, if they ever occur, are, as a rule, discountenanced by the majority and therefore quickly suppressed, one can safely say, that our Orphanages are not inferior to similar institutions in Germany."

The Boys' Orphanage at Paraperi, near Codacal, under the superintendence of *Mr. Eckelmann*, numbered at the end of the year '76 boarders, most of whom have lost either one or both parents. It is proposed to give in future more attention to agricultural work and, if possible, to open an Agricultural School in connection with the Orphanage. The boys experienced the preserving grace of God in a special way in May last, when a flash of lightning struck a palm-tree in the neighbourhood of the school (p. 25).

The Boys' Orphanage School at Kaity was taken charge of by *Mr. Ernst* after the departure of *Mr. Lütze*. A new building, affording sufficient accommodation for the greatly increased number of boarders and school-classes, was erected in the beginning of the year; it could just be finished before the monsoon set in. Meanwhile the boys had to live in temporary lodgings, in which it was somewhat difficult to superintend them carefully; and this appears to have had a bad effect on their character. Much anxiety was caused by three Badaga converts, running away, one after the other, from the school, for reasons then unknown; they returned, however, after some little time. The school has been raised to the standard of a Lower Secondary School, and three students passed the Lower Secondary Examination, one in all and two in the compulsory subjects only.

Of our Girls' Orphanage Schools, that at Mulki was graciously preserved from a great danger in May last, when a flash

of lightning struck the tower of the chapel, which is close by the school. There were 61 girls on the rolls at the end of 1895. Of a girl, *Rhoda* by name, who died on the 6th August, *Mrs. Digel* says:—

“She was a poor orphan and had been in our school for eight years. Being of a very delicate constitution, she was never able to join her friends in their merry games; yet she was always content and cheerful. In spite of her weakness, she was very diligent in school and skillful in needle-work; she had also a very good knowledge of Bible stories. After her confirmation the state of her health grew worse, and her illness developed into dropsy with all its fearful agonies. In her sufferings, which she bore patiently, she would often exclaim: ‘O Lord Jesu, take me to thee.’ Once when she heard some girls say, that she was likely to die soon, she replied: ‘Don’t think, I am afraid; I rejoice to die and be with my Saviour.’ On the morning of her last day she spoke much of struggle and victory, and ere we thought it, she had breathed her last. She was loved by all the other girls, who were deeply grieved at her early death. The Lord be praised for what He has done for this poor child.”

The Girls’ Orphanage at Dharwar sustained a severe loss through the departure of *Mrs. Ziegler*, who had been connected with it for about 16 years. It is now superintended by *Mrs. Bode*, and numbered 45 girls at the end of the year.

The Girls’ Orphanage at Chombala under *Mrs. Weismann* had 104 girls on its rolls at the end of the year, eighty per cent of whom have recently been converted from paganism. The school had in November last the honour of a visit from *Dr. Duncan*, the Director of Public Instruction. The results of the examination held by the Inspectress of Schools was very satisfactory. In former years the superintendent had reason to continually complain of the dislike of many girls to manual work. Now that the majority of the boarders consists of girls born in heathenism, no more difficulty is felt in

this respect. The girls consider it a matter of course, that they should perform the very same kinds of work as are done by their mothers, and learn how to do them.

The Girls' Orphanage at Kotageri had more admissions this year than ever before, chiefly in consequence of some conversions. The number of boarders is now 24 as against 18 in 1895. The superintendent, *Mrs. Sikemeier*, says:—

"I was greatly rejoiced, when at Kaity in September last for a change, to meet again a number of my former Orphanage girls. I visited them in their homes, and was glad to see, that they have retained the habits of order and tidiness, to which they were trained in our school. I was greatly charmed with the love and attachment they showed me."

3. **Christian Secondary Schools.** In addition to the Lower Secondary Classes attached to several of our Orphanages and Parochial Schools, we have three special Secondary Schools, the chief object of which it is, to prepare their students for admission to our Theological Seminaries and Teachers' Training Schools respectively.

The Christian High School at Nettur-Tellicherry, under the management of *Mr. Rehm*, suffered much from unavoidable changes in the educational staff. Nevertheless the report of the Inspector of Schools is very creditable to the institution. Much of the success is due to the ability and devotion with which the Christian Headmaster, *Mr. Joseph Muliylil*, B. A., and his Assistants, discharged their duties. Special attention was given by the Principal to the Scripture lessons in the various classes of the school, and his endeavours appear to have been crowned with success. The Director of Public Instruction paid a visit to the school in November last. Six students were sent up for the Matriculation Examination; but unfortunately only one of them passed successfully.

The Preparatory Schools at Udipi and Bettigeri are at present undergoing a thorough re-organisation. Hitherto both of these schools had been conducted independent of Government inspection, and their curriculum in which Bible knowledge and the Vernacular occupied a prominent place, was not in accordance with that prescribed in Government schools. The Vernacular was even in the highest classes used as the medium of instruction, although English was also taught together with all other subjects required in Secondary Schools. By the urgent requirements of modern times, and especially the rapid spread of English education we are obliged to re-organise these time-honoured schools, which have in the past rendered excellent service to the Mission in the way of preparing Christian youths for the Lord's service. It is now intended to bring the curriculum of these schools in harmony with that adopted by other public schools of the same standard, and to prepare the students for the several Government examinations up to Matriculation. In spite of these proposed changes regarding secular instruction, however, we desire to keep up without change the thoroughly Christian character of these schools and to provide our students with a solid foundation of Scripture knowledge. In Udipi ten pupils appeared for the Lower Secondary Examination; of these six passed in all, and two in the compulsory subjects only. In January last the first class of an Upper Secondary School (IV. Form) was opened with 5 Christian pupils.

4. Training Schools for Christian Teachers are maintained in connection with the above-mentioned Secondary Schools at Nettur-Tellicherry, Udipi, Bettigeri, and with the Orphanage School at Kaity. Two of these, viz. those at Nettur and Kaity, are under Government inspection. The institution at

Nettur, which is entitled to train Upper Secondary Grade Teachers, had eight students on the rolls; four of these passed the required examinations and were admitted to the service. The school at Kaity has been raised to the standard of a Lower Secondary Training Institution. Of Udipi nine students passed the Government Examinations and qualified for a Normal Certificate. The Training School at Bettigeri, which had hitherto been conducted independent of Government inspection, is being re-organised with a view to prepare the students for the general and technical Government Examinations.

The Training School for School-mistresses at Mangalore had to be closed temporarily in May last for want of qualified pupils and a competent Head-master. It has recently been re-opened with five Christians and one Hindu girl, two of whom have passed the Lower Secondary Examinations. Altogether nine Christian School-mistresses have been trained in this institution since 1893, the year of its foundation.

5. Theological Seminaries.—The Evangelists' Training School at Bettigeri was closed at the end of 1895. This institution had been established in 1881 "as a temporary measure, to meet the crying want of Native Assistants for South Mahratta". In the course of the last 15 years some ten Assistant-Catechists have been educated there. But from the beginning it was proposed to carry on the school only for so long as there would be an urgent need for it, and at any rate to send to the Mangalore Catechists' Seminary all South Mahratta students able to pursue the full course of study necessary for a Catechist. The time has now arrived when South Mahratta is pretty well provided with Catechists regularly trained at Mangalore, and there is no more need for the continuance of this institution. The last two students, who finished their training under

Mr. Risch, passed their final examination successfully at the end of 1895, and have since been admitted to the service.

The urgent demands of the Nilgiri District for more trained Mission-workers had, two years ago, occasioned the opening of a special Badaga Catechists' School at Kaity. This institution, which is under the charge of *Mr. Ernst*, numbers four students, all of whom are Badaga converts. As they are rather deficient in several respects, it was found necessary to add six months more to the first year's course, in order to finish the curriculum. The lessons given were: Introduction to the Books of the Old Testament, Sacred History, Interpretation of selected Psalms and the Gospel according to St. Matthew, Church History I. Part, Catechetical Exercises, English, and Singing. The students are also practically trained for preaching to the heathen by regularly accompanying the Missionaries and Catechists, who go to proclaim the Gospel at the weekly markets in Coonoor and Ootacamund, at funeral processions and on other occasions. On Sundays, before the morning service, the students go to neighbouring villages and conduct Sunday Schools for the heathen youth.

The Malayalam Theological Seminary at Nettur-Tellicherry (established 1890), lost towards the end of the year, the services of *Mr. Frohnmeyer*, its founder and Principal. *Mr. Dilger* has taken his place; *Mr. Sengle* and Catechist *Peter Arnon* have been appointed his assistants. In January the session began with 9 students, two new men having been admitted from the Christian High School. Four among these are Matriculates, and two of them, having finished their four years' course, successfully passed the Catechists' Examination in January 1896, and have since been consecrated for the Lord's service. The Principal deeply regrets the fact, that the number of young Malayalee Christians, willing to study for the ministry, is at present so exceedingly small,

and quite inadequate for the exigencies of the work, which would require double the present number of yearly admissions.

For the Canarese Theological Seminary at Mangalore the past year was a season of sore trials. The Principal, *Mr. Hoch*, was obliged by ill-health to spend the greater part of the year on the Nilgiri Hills. Meanwhile *Mr. Hermelink* acted for him in addition to his usual share of work, faithfully assisted by his native colleagues, *Mr. Christanuja Watsa* & *Mr. Christian Mabenna*. Eight students passed the final examination in April 1895. Seven of these have since been appointed Catechists, four to South Mahratta, one to the Nilgiris, one to Coorg, and one to South Canara; and one is to stay at school for some time longer to qualify for the Matriculation Examination. In May 1895, when the school was re-opened for a new session, three new students were admitted, one of them belonging to South Canara and two to South Mahratta. The total number of students reading in the school, was 17 at the end of the year.

We commend the students of our Theological Schools to the converting influence of God's Spirit and the intercession of our friends. May the Lord grant us truly-converted and spiritually-minded men, filled with His Spirit, joyful and devoted in the Master's service and faithful witnesses of the glad tidings of salvation!

B. Schools for Non-Christians.

The great number of these schools, 77 in all, exceeding the total of schools for Christians by 15, evidently shows the great importance, which is, in our Mission, attached to this kind of Mission-work as a means of evangelization. There is, however, a difference noticeable between our different Mission Districts. Whilst South Mahratta, including North Canara, is

represented with only eight schools of this category, South Canara with Coorg numbers 19 or 20, Malabar 26, and the comparatively small District of the Nilgiris not less than 24.

Five schools, which were on our list in 1894, had to be abolished in the course of the year; among these the Lower Secondary School at Mulki, and the Primary School at Mudakame in the Honavar District, deserve to be mentioned specially.

On the other hand eight new Schools were opened: at Bolur near Mangalore, at Allikatte in Coorg, a Canarese School at Bijapur, a Badaga Girls' School at Achinakallu, near Kaity, Primary Boys' Schools at Sailas and Denale near Kaity, and at Milidenu near Kotageri, and a Night School in the bazaar of Kotageri. Of some of these we desire to give some particulars.

The Primary School at Bolur, near Mangalore, owes its existence to the exertions of *Mr. Jung*, the superintendent of our Tile-Works at Kudroli, who two or three years ago, started a Sunday School for the sorely neglected and backward children of the fishermen-caste at Bolur. This Sunday School, which is still carried on, gave rise to a Primary Day School, which, at the end of the year, was attended by 33 boys and 9 girls belonging to different castes.

Our brethren in Coorg have been greatly cheered by the opening of a school at Allikatte, 30 miles from Mercara, on the plantation of *E. Richter Esq.* This our friend desired to have a school established for the children of the coolies working on his estate, and requested the Missionaries for a Christian Schoolmaster. Catechist *Nathaniel Shatananda* was therefore sent. *Mr. Richter* liberally contributes towards the expenditure of this school. Our work has thus been given a very welcome extension, and as Catechist *Nathaniel* avails himself of the opportunities offered him by the school, to

make house-to-house visits to the parents of his pupils, we may by and by get a firm footing in this desolate region.

The Station Kaity on the Nilgiris succeeded, in spite of decided opposition from some quarters, to start a school at Denale in the neighbourhood of Nerkambe. This has enabled us to recover ground lost some years ago. The school was opened at the urgent request of the inhabitants of some neighbouring villages, and had from the beginning an attendance of more than 30 pupils, which promises well for the future. In a similar way we were requested by the villagers of Sailas near Coonoor, to establish a school in their village; and this was done in the last monsoon.

Concerning our numerous older schools for Non-Christians we cannot, for want of space, give more than a few notes.

Our Lower Secondary School at Ponani in the South of Malabar had to overcome serious difficulties, the outcome of the conversion of a teacher employed in the school. This man, a native of the place and belonging to an influential Nāyar family, embraced Christianity some years ago and was, on his baptism, sent to our Training School at Nettur, to qualify for a Normal Certificate. In 1895 he resumed his former post at Ponani. But, alas! the return of this man, who before his conversion had been respected by young and old, gave rise to serious objections on the part of his former friends and caste-fellows. An agitation was set on foot and petitions tendered, urgently requiring the removal of the man. At a meeting of some 60 influential Nāyars a resolution was adopted, which for its remarkable observations on the influence of Mission Schools is worth recording. The following is an extract of it:—

“We all know that in Mission Schools Bible lessons are given, and therefore *Mr. James Victor* (this is the Christian name of the convert) will have a very good opportunity, by his example and influence to bring his pupils into opposition to Hinduism and win them

for Christianity. Our boys receive at present no instruction whatever in their own religion. Now when a teacher whom they highly esteem, speaks to them daily about Christianity, and in such an attractive way, that their hearts are touched by his words, such an instruction must without doubt greatly influence his pupils, and induce them, after they have attained their majority, to forsake their ancestral faith. Even if they should not immediately become Christians, the seed of antagonism to their own religion sown in their hearts will sooner or later cause them to dislike or abandon the faith of their forefathers. Those boys even who remain true to their ancestral religion, will begin to despise their parents and sneer at Hinduism; and this will give rise to dissension and quarrel in our families etc. etc."

Of course the Missionaries could not, for the very interests of the Mission, on any account comply with the request of the petitioners, and the consequence was the opening of a rival school, which was also joined by many pupils and several Masters of our school. The latter has considerably suffered; the number of pupils sank from 100 to 35. Yet we decided not to give way, trusting that a temporary loss will at last prove a real gain to the Lord's cause.

In Chalashery also the opening of a Mission School met with opposition on the part of the Syrian Christians, who objected to Bible lessons on the ground that their children might thereby be induced to join the Protestant Church. They started a school of their own, in which no Bible instruction is given. This proceeding of so-called Christians caused the heathen to also withdraw their children from our school.

Our High Schools at Calicut, Tellicherry-Town, Mangalore and Dharwar have had a prosperous year, and show a slight increase in attendance. The school at Calicut is in a very flourishing condition. It was attended by 385 pupils at the end of the year; a good number of these are said to belong to well-to-do and respectable families. The Principal, *Mr. Hiller*,

speaks in high terms of the valuable services of his Christian Head-master, *Mr. G. Zacharias*, B. A., who appears to possess the respect and confidence of his pupils in a high degree. The school at Dharwar has safely passed through a serious crisis, caused by the departure of its most respected founder and Principal, *Mr. Ziegler*. The apprehensions entertained by friends and foes alike, that the attendance would considerably decrease, has proved unfounded, and the school closed with 289 pupils, as against 246 in 1894. *Mr. Reusch*, who has taken charge of the school in succession to *Mr. Ziegler*, is ably assisted by the Christian Head-master *Mr. A. Jagannathan*, B. A. The High Schools at Tellicherry-Town and Mangalore had both to contend with serious competition; they had, nevertheless, 228 and 246 students respectively on the rolls at the end of the year. Among the 246 pupils attending the Mangalore High School there are 54 Christians. *Mr. Ueber* of Tellicherry speaks thus of his experiences in Bible-lessons:—

“Though we meet with much apathy and even opposition, especially in the upper classes, it is very encouraging to have almost in every class a few boys who receive the instruction with close attention and try to please their teacher by good answers. Especially in the case of the little ones we make this experience. When the Lord’s Prayer was explained, a child said: ‘This is a beautiful prayer; prayers made by men are all imperfect.’ ‘Is this prayer without defect whatever?’ said another child. The teacher replied: ‘Think about it and tell me to-morrow whether you have found any fault in this prayer.’ The next day all children said: ‘We have found no fault in it.’ Then they asked, ‘May we also offer this prayer?’ and when the teacher affirmed it, they said, they would henceforth do so every morning and evening. Another time the children were quite surprised at the story of Jesus sitting in the temple, when twelve years old. When asked for the reason, they answered: ‘Whenever we go to a feast, we want to amuse our-

selves; we desire to see the many beautiful things, to hear music, and so on. Why did Jesus not want to do that?' Before the teacher could give a reply, a child rose and said: 'Yes, we do so, because we are no good children, but Jesus was a good child'."

Mr. Bucher, Principal of our High School at Mangalore, says:—

"The transitory triumph of Swami Vivekananda made itself felt also amongst our pupils. In those excited days one could often hear, that Christianity had suffered a deplorable defeat at the Religious Congress at Chicago and that Hinduism was making great strides in America. The pupils brought sometimes extracts from Hindu Newspapers, which announced in unrestrained terms the unfathomable learning of the Swami and described his success in glowing colours."

Our Hindu Girls' Schools at Mangalore, Udipi, Kasaragod, Tellicherry, Calicut, Kaity and Achinakallu (near Kaity) are altogether attended by 534 heathen girls. This is a very small number when compared with the multitudes of girls at these very Stations, who, by social prejudices and the carelessness of their parents, are still deprived of the privilege of even a most elementary education. We cannot say that these schools are all in a prosperous state. Some of them are doing well, but others are like tender plants requiring the most careful nursing, lest they die. A great drawback in the way of a sound development of these schools, almost generally complained of, are the irregularity in attendance, and the early marriages, of Hindu girls. For the schools at Mangalore and Kasaragod new and spacious buildings have been erected, with the aid of Government. Attempts are also made to open Lower Secondary Classes, but the number of girls attending the latter is, as yet, very small. In spite of these and other difficulties the work done in these schools is, on the whole, very encouraging, and the labour of

love spent on these girls is richly rewarded by their gratitude and attachment to their teachers. The seed of the Gospel sown in these tender hearts may very often resemble "the seeds that fell by the wayside", but we are sure that there are also cases, unconscious though we may be of them, where it falls into a good land and brings forth fruit, sometimes, it may be, many years after the girls have left our schools.

5. Medical Mission.

Our Medical Missionary, *Dr. Liebendörfer*, the pioneer of this branch of Mission-work, was obliged to apply for leave on account of ill-health. In the month of May he was so seriously ill, that we even despaired of his life, but the Lord graciously spared him, surely in answer to the united prayers of His people. His successor, *Dr. Stokes*, has taken charge of the Hospital. In *Miss M. Hanhart*, a daughter of an old well-known Missionary of Malabar, the Medical Mission has received the first Lady-nurse.

Dr. Liebendörfer of Calicut reports:—

"Last year many diseases were prevalent in this town, especially among the poorer classes, of whom a good number succumbed for want of proper food and nursing. It seems, as if we were subject to a new epidemic almost every year; at one time it is cholera with its fearful death-rate, then small-pox, or dengue fever as last year. This year we had to combat with a severe and prolonged epidemic of typhoid fever, which was doubtless due to a great extent to the contaminated drink-water. We had nearly 30,000 visits from out-patients, and 145 in-patients were treated in the Hospital. But, although this number was never been reached in previous years, the income was smaller owing to the poverty of almost all the patients, who could not defray even the cost of

their medicines. Had it not been for the timely and generous help of some of our English friends, we should have closed the year with a deficit. We, therefore, avail ourselves of this opportunity not only to express our heart-felt thanks for their esteemed help, but also to request them to continue remembering our work among the poor in this poverty-stricken town.

"In spite of much ingratitude experienced at the hands of patients we notice also other signs, that our work is not in vain. A certain man from the neighbourhood, who had been an in-patient of our Hospital in 1894 and become acquainted with the Divine Truth, could not help returning this year with the desire for holy baptism. Terrified at the complete separation from his kindred, he persuaded one of his children to come along with him, but in the first night the child was carried off by his relations, and thus the father learned to cleave the faster unto the Lord and to rejoice more and more in the fellowship of his Master. He peacefully closed his days, offering many fervent prayers for those who were dear to him.

"A woman of the Tiyer caste could not hear the name of Jesus pronounced without scornfully turning to the other side when prayers began. Gradually her hardened heart began to soften, and she took part in the prayers without reluctance. On being cured she went home, promising to pray in future to Jesus only. Great, however, was our joy, when some weeks afterwards she returned with her husband and three children anxious to receive baptism.

"Ever since we have taken charge of the *Leper Asylum* 1½ years ago, we have treated 55 patients. Of these 24 were either dismissed or left of their own accord, 10 died, and 21 remain in the Asylum at the close of the year. After due instruction some of these have been received into the Church of Christ. 10 deaths in 1½ years seem rather a high percentage, but considering the fearful state in which most of them are brought to us, we are thankful that it is not higher. Lepers, who remain a sufficiently long time under proper care and treatment, are gradually getting much better, and some of them could even be scarcely recognized by outsiders as lepers. This institution suffers also from want of funds; yet we do not feel

justified to refuse admission to these poor creatures, and trust, the Lord, who is rich above all, will also in future supply us with the necessary means to alleviate the lot of the outcast and helpless.

"The *Branch Hospital* at Codacal had to pass through a crisis. The dresser had to be dismissed, and, until we succeeded in getting another dresser, *Mr. R. Bosshardt*, who possesses a fair knowledge of medicine, kindly carried on the work. For various reasons we were, however, obliged to transfer our faithful and hard-working Assistant *Joseph* to Codacal, and we are sure that through his energy and self-sacrifice this Hospital will again prosper. At this Hospital we had over 10,000 visits from out-patients and received about 50 in-patients."

Mr. Knobloch of Calicut writes about the medical work as follows:—

"Every morning one can see our good Doctor surrounded by patients, numbering from 50 to 80, all waiting for him to attend to them. Then he would go from one to another, examining, giving advice, and prescribing, while his Assistant would clean and dress sores and wounds in the verandah, and the Catechist and a Bible-woman would bring home to them the glad tidings of the Word of God. This work of true love has its effect upon many patients, and, though gratitude may not be the strongest point in a Malayalee, there are always some who show by touching expressions that they are really grateful. There are every year several baptisms among the in-patients, which is an encouraging sign of the efficacy of God's Word.

"About the *Leper Asylum* to which I am no stranger, inasmuch as I had spent in former years many blessed hours within its walls, I have to remark, that its appearance has entirely changed, and the sandy barrenness of the garden has been transformed into a lovely green spot divided into different tracts, which are allotted to, and cultivated by, the patients who are able to move about. There seems to be a difference between Christian, Mohammedan, and heathen patients. The faces of the Christian patients gene-

rally reflect an inward happiness that renders their lot more tolerable, whilst the faces of Non-Christians express despair and hopelessness.

"It is surprising to notice that these "poor among the poorest", after having experienced the regenerating power of the Holy Spirit and on complying with the Doctor's orders, generally improve so much that this terrible disease does not progress so rapidly, and that according to the Doctor's opinion may even get better. At present we have 21 inmates, of whom 8 are Christians and 3 candidates for baptism. Since we took over charge of the Asylum, 25 of these outcasts were, according to my calculations, led to their Saviour, of whom more than half have already been called from misery to the rest above."

6. Industrial Establishments.

These consist of the following Establishments:—

Three Weaving Establishments—at Mangalore (with a branch at Mulki), Cannanore (with two branches at Tellicherry and Chombala), and Calicut (with a branch at Codacal).

Six Tile-Works—at Jeppoo and Kudroli (near Mangalore), Malpe (near Udipi), Calicut, Codacal and Palghat; the construction of the latter was finished in the year.

One Mechanical Workshop—at Mangalore.

Three Mercantile Establishments—at Mangalore, Mercara and Calicut.

All these Establishments have, by God's blessing, prospered during the year, and more or less accomplished the several objects for which they were started. To which extent our Churches are at present dependent on these Establishments for their temporal welfare, may be seen from the following statistics regarding some of them:—

There are employed at Mangalore in the

Printing Press	43	members of our Church,		
Weaving Establishment	110	"	"	"
Mechanical "	51	"	"	"
Mercantile Mission-Branch	10	"	"	"
Book Depository	6	"	"	"
Kudroli Tile-Works	145	"	"	"
Jeppoo "	110	"	"	"
Total	475	"	"	"

that is to say 35 per cent of the total of the Communicants (1334) of Mangalore.

The Cannanore Weaving Establishment with branches at Tellicherry and Chombala gives employment to 412 Christians, of whom 295 belong to Cannanore and Chowa; that makes 59 per cent of the total of the Communicants (474) of Cannanore.

In the last year especially, when many converts had to be provided with some work or other, these Establishments proved an exceedingly valuable help. But let it not be forgotten, that the admission of converts, men and women, advanced in age as many of them are, and their apprenticing in a new trade is a cause of much additional trouble and care to the superintendents of our Establishments. *Mr. Schönthal* of Cannanore, referring to the admission of 26 apprentices during the year, remarks:—

"I need not explain what amount of patience and labour is required to instruct these people. Imagine, an enquirer, 25 years of age, with fingers stiff and crooked, and unable to count to twenty, begins to weave and even after $1\frac{1}{2}$ years of apprenticeship mistakes 38 or 24 threads for 30, and you will understand what blunders are sometimes committed. The man might manage the thing better, if his loom were a plough."

It is one of the objects of these Establishments, to assist the Christians, whom we employ, to acquire, after some time, compounds and houses of their own. For this purpose "Saving and Loan Funds" have been founded in connection with the workshops. The beneficial effects of this institution on the temporal condition of our Christians and their moral and religious life cannot well be overrated. *Mr. Schönthal* writes:—

"I have much joy in stating that a number of our Christian weavers have again been enabled to improve their temporal condition by acquiring houses which they may now call their own in the fullest sense of the word. Some of them have completely repaid the loans they had some years ago received for this purpose from the funds of the Establishment, and now continue every month to deposit part of their earnings into the Savings Fund. A weaver, who lately got his house free of debt, has since been able to save Rs. 125. Another, who received a loan of Rs. 500, has already repaid Rs. 250 by instalments. Another has deposited with me Rs. 461, all of which he has saved from his earnings. A weaver of Tellicherry, who was apprenticed here, has saved nearly Rs. 100 since April 1893. Lately he asked me for the sum in order to build a house. Of the weavers at Tellicherry 14 at least possess houses of their own, and only two of them owe still part of the purchase-money. As a matter of fact, it takes a long time until such changes in the temporal condition of our Christians are effected, but what we have attained for the present is more than we ever expected."

Valuable as the services are that have been rendered to our Christian Churches by these Establishments, we have come to the conviction, that they are no longer sufficient to meet the requirements of our Churches in their present state. It has never been our intention, nor do we think it desirable that the majority of our Christians should be entirely dependent on these Mission Establishments for their livelihood. What we really want is a goodly number of well-to-do Christian artisans and farmers entirely independent of the Mission. We

also have sometimes a great difficulty to provide in our Establishments for the many Christian boys, who are leaving our schools every year after their confirmation and are desirous of learning a trade. In spite therefore of our time-honoured Industrial Establishments, the wants and requirements of a growing Christian Church compel us to face again the old problem and difficulty of Indian Missions, as to the best means of providing suitable employment for our Christians, so as to enable them to earn their livelihood independent of the Mission. As this question is of such vital importance, it has been taken into consideration by the Malabar Missionaries at their yearly District Conference. The proposal has been made of establishing an Agricultural School in connection with the Boys' Orphanage at Paraperi, and of opening some Industrial Schools in connection with one or the other of our Establishments, with a view of introducing some new trades among our Christian community.

Mr. Eckelmann at Paraperi, with the kind aid of *Messrs. Schlunk & Co.* at Calicut, has also made a trial with the introduction of a new branch of industry at Codacal, viz. the twisting of coir ropes, which, it is hoped, will afford a valuable home-occupation to a number of Christian women. This would save them the trouble of going daily to the distant Tile-factory and permit them to give more attention to their children, than they are able to do at present.

We cannot conclude this chapter without recording how the Weaving Establishment of Cannanore commemorated on the 23rd November 1895, the 25th anniversary of *Mr. Schönthal's* arrival at Cannanore. *Mr. Schönthal* reports:—

“On the 21st November 25 years had passed since my first arrival here, and on the 23rd my weavers celebrated my jubilee. For a long time I would not give my consent to the commemoration

of this day. I should have preferred to have spent it quietly and in prayer for new strength for a fresh term of labour. But I was obliged to yield at last. At eight o'clock in the morning the bell of the Weaving Establishment invited us to come over to the room where the working people had already assembled. *Mr. Bader* commenced the proceedings with prayer and some remarks based on Psalm ciii. After the singing of some hymns, an address was read and delivered to me. I thanked the people for their kindness and gave a short review of the wonderful ways the Lord had led me into their midst and kept me among them to this day. To him every success is due, and it is comforting to know that He uses us poor and sinful men, for the great things He will perform on earth to the glory of His name. *Mr. Dilger* of Tellicherry concluded by advising the hearers to express their gratitude not only in brilliant Sanskrit verses, but by their deeds. It was a simple and pleasant Jubilee festival attended by over 500 persons. The weavers of Chombala and Tellicherry had also come over. The foreman of the Weaving Branch at Tellicherry had composed a hymn for the occasion, which was sung by the operatives."

7. Literary Department.

A conference of the Malayalam Bible Revision Committee met in November last at Cannanore, when our Mission was represented by *Mr. Bader* and *Mr. Dilger*, the successor of *Mr. Frohnmeyer*, who is gone home on furlough. The revision has advanced as far as the First Epistle General of St. Peter, and it is believed, that one more conference will suffice to finish the revision of the Malayalam New Testament.

The Canarese Bible Revision Committee held no general conference during the year, as the majority of its members were in England; but a Sub-Committee consisting of *Mr. H. Haigh*, of the Wesleyan Mission, Mysore, and *Mr. F. Ziegler* of our Mission, met in April and May and revised the Gospel

according to St. Luke. *Mr. Ziegler*, who from the beginning had taken a great interest in the work, has since been obliged to leave for Germany, and it will be difficult to fill up his place in the Committee.

Of our two Christian Periodicals, which have uninterruptedly been published for nearly 30 years, the Malayalam "*Kēraḷōpakāri*" was edited by *Mr. Bader* of Cannanore and *Mr. Stephen Chandran*, Pastor at Chowa, and the Kanarese "*Kreistasabhā-patra*" by *Mr. Risch* of Bettigeri and *Cat. Chr. Watsa* of Mangalore. It is a pity that the number of subscribers to both of these publications is still a very limited one.

The following new tracts and books have been published.
In Canarese :—

The Family Instructor, by *Cat. Chr. Watsa*.

A Wonderful Trial, by *Mr. Walz*.

A True Friend in Need, by the same.

Women's Mirror, by the same.

The Sea and its Wonders, by the same.

Two Pills for two Diseases, by the same.

A Garland of Christian Lyrics, by *Cat. Joseph Dalabhanjana*.

Who is Your Mediator? by *Mr. Gengnagel*.

Meditations on the Sufferings of Christ, translated from Tamil, by *Cat. Henry Kodoth*.

Life of St. Augustine, by *Cat. Christian Mabenna*.

The Hindu Doctrine of Transmigration Examined, by *Mr. Berli*.

The Story of Four Princes, by the same.

Besides this, the Church Catechism, I. Part, has been revised by a Committee.

In Malayalam:—

Questions about Hinduism, by *Mr. Peter*.

The Five Eggs, by *Mr. Bader*.

The Life of *Dr. Gundert*, by *Mr. Frohnmeyer*.

Malayalam Proverbs adapted to Christianity, by the late *Dr. Gundert*.

Besides this, the Outlines of Christians Doctrine, a translation of the German book of *Dr. Kurtz*, has been thoroughly revised for a 2nd edition by *Mr. Frohnmeyer*.

The Malayalam Liturgy also has undergone a careful revision by a Committee and will be published soon.

In Tulu:—

The Church Catechisms, I. and II., have been revised by *Mr. Ritter*, who published also a new edition of Selected Scripture Sentences and Christian Hymns for the use of schools.

The Tulu Liturgy also is being revised by a Committee.

In Badaga:—

The Heart-book, by *Cat. Isaiah Shanta*.

Besides this, the Gospel according to St. Mark has been translated into Badaga for the Madras Auxiliary Bible Society, by *Mr. Jakob Kanaka*, Pastor at Kotageri.

Almanacs have, as usual, been edited in Malayalam and Canarese, by *Mr. Rehm* and *Cat. Chr. Watsa* respectively. Some new school-books also have been published and a number of tracts reprinted in new editions.

The Book and Tract Depository at Mangalore, with its 30 branch depôts., was superintended by *Mr. Huber* until his departure to Germany early in 1896, when *Mr. Stamm* took his place. Eighteen Colporteurs, six of whom are Bible-

Colporteurs and paid by the Madras and Edinburgh Bible Societies respectively, have been employed to spread the good seed broadcast over the country by selling the Bible in whole or in part, religious tracts and school-books. Evangelists and Catechists also have with praiseworthy zeal and enthusiasm availed themselves of every opportunity that offered on their preaching tours, to dispose of tracts, and portions of the Bible, these inestimable auxiliaries of the Word preached.

Mr. Warth of Hubli reports:—

“During the twelvemonth from 1st July 1894 to 30th June 1895 more than 7000 books and tracts were sold at Hubli and the surrounding districts, among these no less than 6000 religious books and tracts. As the number of Bible portions sold has always been comparatively small, one of our Assistant-Catechists has been appointed to the special duty of selling Bible portions only, and the National Bible Society of Scotland has kindly offered to pay his salary.”

Of the effect of the Word of God *Mr. Warth* says:—

“A certain Lingait, a schoolmaster, had become acquainted with the Word of God in a Lingait math (convent), in which I had been privileged two years ago to speak the Word with great joy. The said schoolmaster was impressed by the truth, and is now an enquirer, and has entered into correspondence with me. He was afterwards transferred to another village. Some time ago he asked me for a copy of the “Heart Book”, which he read with a few friends of his village. It is only a few days ago he asked me for a copy of the New Testament, as there are several people in his village wishing to read the Bible together with him.”

It is, however, sometimes not easy to sell tracts. *Mr. Huber* of Mangalore reports:—

“At an idol festival near Mangalore, which I attended with another Missionary, one of the owners of the temple bought a tract, tore it to pieces before our eyes and spat upon it, to express his contempt, and his anger at our presence.”

Our Printing Office, under the management of *Mr. Hirner*, employs 50 artisans, all of whom, with the exception of six or seven, are members of our Congregation. Every attempt is made to enhance the efficiency of our Press, known for many years to the public for the excellent quality of its work. Of late we have had, however, to contest with peculiar difficulties, which are chiefly due to the competition of other presses, that have been started during the last 10 or 15 years. Yet we are glad to state that, through the blessing of God, we have always found sufficient work to occupy our workmen all the year round. We take this opportunity to recommend our Printing Office to the kind attention of our friends.

LIST OF BOOKS AND TRACTS

Printed from 1st November 1894 to 31st October 1895.

I. Canarese.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Sabbāpatra, Vol. xxviii to xxix . . .		8°	600	192	115200
A Garland of Canarese Christian Lyrics . . .	I.	12°	3000	43	129000
Meditation on the Sufferings of Christ . . .	I.	"	2000	156	312000
The Married Life: III. Parents and Children	III.	"	3000	27	81000
Women's Mirror	I.	"	3000	72	216000
Naranāyaka	II.	"	3000	72	216000
The Gospel of St. Luke (revised Translation)	"	"	5000	136	680000
The Universe	II.	16°	3000	64	192000
An Introduction to the Study of the Book of Revelation	I.	8°	300	55	16500
Kanarese First Book, Bombay Govt. . .	VII.	12°	100000	36	3600000
" Ankalipi " " . . .	III.	"	100000	84	8400000
Description and History of Karnāṭaka . . .	III.	"	15000	126	1890000
A Sanitary Primer	II.	"	10000	84	840000
Hunter's History of the Indian People, Bombay Government	III.	8°	10000	270	2700000
Kanarese Second Book, Bombay Govt. . .	VII.	12°	50000	64	3200000
Notes on Poetry Selections	III.	"	1000	23	23000
Canarese School Grammar	IX.	"	6000	148	868000
The Moghal Empire, Vol. I.	I.	"	1500	212	318000

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
The Story of India for the 4th Standard	II.	12°	3000	48	144000
Vocabulary of Homonyms and Technical Words	I.	16°	2000	317	634000
Notes on the Prescribed Lessons of Second Reader	I.	"	600	38	22800
Do. with questions on the Subjects	I.	"	900	32	28800
Canarese Minor Poetical Anthology .	I.	"	3000	64	192000
Notes on do. do. .	I.	"	2000	47	94000
Tables of Calculation	I.	"	4000	48	192000
A Geography of the Madras Presidency	III.	"	5000	103	515000
Notes on Kavyapunja, revised edition	II.	"	2000	84	168000
Who is Your Mediator?	I.	"	3000	82	246000
The Fourth Standard Arithmetic . .	II.	"	1000	72	72000
Notes on the Canarese Third Reader	II.	"	500	28	14000
The Sea, its Wonders and Dangers . .	I.	"	3000	48	144000
Canarese Poetry I., for First Standard	I.	"	1000	12	12000
Do. II. do. .	I.	"	1000	16	16000
Canarese Almanac for 1896		8°	6500	64	416000

II. Malayâlam.

Kêralâpakâri, Vol. xxii.		8°	400	192	76800
Âlmopakâri, Vol. ii.		"	7575	120	929200
Mayurasandesam	I.	"	500	66	33000
Life of Dr. H. Gundert	I.	"	1000	62	62000
Outlines of Christian Doctrine, rev. ed.	I.	"	1000	352	352000
Malayalam Proverbs	I.	12°	2000	88	176000
The Gospel of St. Luke		32°	5000	239	1195000
Questions about Hinduism	I.	"	3000	20	60000
The Sure Way	III.	"	3000	40	120000
The Five Eggs	I.	"	3000	20	72000
A Malayalam Anthology, I. & II. Std.	VIII.	16°	6000	12	72000
Do. do. III. Standard	VI.	"	6000	16	96000
Class-Book of Arithmetic	II.	"	2500	72	180000
The Malayalam Almanac for 1896 .		8°	2000	72	144000

III. Sanskrit.

Meghadûtu (in Malayalam character)	I.	"	1000	136	136000
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IV. Tulu.

The First Catechism	II.	12°	1500	28	42000
Second Catechism for Confirmation .	IV.	"	1500	28	42000
Selected Scripture Sentences, new ed.	I.	"	1500	150	225000
I too have a House	IV.	32°	3000	21	63000
The King's Son	IV.	"	3000	28	84000

V. Canarese and Hindustāni.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
A Guide to Kannada-Hindustani Conversation	I.	8	3000	36	108000

VI. English.

The 55th Report of the B. G. E. M. S.	8°	1400	124	173600
The Report of the Bangalore District of the London Mission Society . .	16°	150	38	5700

SALE OF BOOKS AND TRACTS

from 1st July 1894 to 30th June 1895.

1. Our Own Publications.

	Rs.	As.	P.
36,177 Copies of Canarese Religious Books	1,505	6	9
2,264 " " Tulu " "	98	8	7
22,214 " " Malayalam " "	892	7	4
33,166 " " Canarese School-books	6,151	0	0
23,853 " " Malayalam " "	3,274	4	6
6,274 " " Books in other Languages	294	14	5
28,072 " " Canarese Government Books	4,158	11	6
49,232 " " Malayalam " "	6,994	0	4
<u>201,252 COPIES.</u>	<u>TOTAL Rs. 23,369</u>	<u>5</u>	<u>5</u>

2. Other Publications.

1,277 Copies of Bibles and Bible Portions	339	10	4
481 " " Bangalore Tracts and Books	40	9	6
15,000 " " Sundry Engl. & Vern. Books	10,098	8	2
<u>218,010 COPIES.</u>	<u>TOTAL Rs. 33,848</u>	<u>1</u>	<u>5</u>

We tender our heart-felt thanks to the Religious Tract Society in London, for the generous help they have given us towards the cost of printing and publishing our Tracts.

Conclusion.

In concluding this Report, we desire to tender our warmest thanks to our friends, who have given us their sympathy and assistance in the great work entrusted to us. We believe the record of the past year must have convinced them anew, that *the work is the Lord's* in spite of the many shortcomings and failures that have come to light in the workers and in our Churches. We feel deeply humiliated by these failings, but "out of the depths we cry unto the Lord" and beseech Him, to endue all His servants with a new and rich measure of His Holy Spirit, to fill our Churches with new spiritual life, and to grant to the Gentiles repentance unto life. May the time come soon when

"the desert shall rejoice and blossom as the rose",
when "it shall blossom abundantly and rejoice even
with joy and singing!" (Isaiah xxxv, 1. 2.)

OBITUARY.

1. *Catechist Ezra Arunachalam*, a Tamil man by birth, was born in a village near Madras in 1830. Having lost his parents in his earliest childhood, he was taken care of by a good old aunt, a widow, who, some years later, proceeded to Cannanore together with her son-in-law, who was in the employment of a European officer. Thus the way was prepared for the boy and his brother, who were still heathen, to become acquainted with the Gospel. At Cannanore the unruly boys were made over to the *Rev. S. Hebich*, and sent by him to the Mission Orphanage at Tellicherry. Here they were baptized and received a Christian education. In 1852 *Ezra* was admitted to the Catechists' Seminary at Mangalore, and in 1856, on completing his studies, consecrated for the Lord's service as Catechist. In this capacity he has served the Mission for 40 years at different Stations of Malabar, his last appointment being at Ponani, where he was exclusively engaged in intinerancy. On the 20th March 1895 he quite unexpectedly departed this life. *Mr. Bosshardt* of Codacal gives the following particulars about his death. The day previous to his death *Ezra* had come over to Codacal and in his usual cheerful way reported of his work. On his return the next morning, when crossing the Chamravattam river, he suddenly felt a severe pain at his heart, so much so that he was compelled to sit down in the hot sand and thought, his last hour had come. But the Lord saw the distress of His servant and heard the prayers rising up to Him from the lips of the dying man. A boy saw the helpless man and ordered a cart, just passing by on the other side of the river, to take the Catechist to his home. On his arrival there *Ezra* felt

much better and praised the Lord for His wonderful help. Half an hour later the pain returned and in a few minutes he expired. We have lost in him a sincere and converted Christian, ever ready to help others.

2. On the 25th June 1895 the *Rev. Salomon Bhaskar*, Pastor at Bettigeri, passed away to his eternal rest. He was the son of a heathen goldsmith, and was born at Bettigeri in 1836. When a young man, he was employed as teacher in the Basel Mission Girls' School in the same village. This brought him into close contact with the Mission, and an ardent desire arose within him to become a Christian. On the 9th May 1852 he took the first decisive step by coming over to the Mission bungalow and breaking caste. When this was known there was a great uproar among the villagers; but he remained steadfast and was baptized with two other converts, on the 13th of June 1852. As he was in every respect a talented and earnest young man, he was chosen to become a Catechist and received the necessary instruction from the *Rev. G. Wüth*. In August 1856 he was called to Guledgudd, where the *Rev. G. Kies* had, through God's blessing, gathered a flourishing Congregation. During his long stay at Guledgudd, extending over 20 years, he proved a most valuable helper in preaching to the heathen and in managing the Congregation, where he knew the history and circumstances of every member. He was also greatly respected by the heathen and was often asked by them to settle their disputes. After the great famine, which was a time of great trouble and anxiety for the Guledgudd Mission, *Salomon Bhaskar* was transferred to Hubli, and as he could not bear the climate, to Bettigeri. In 1883 he was appointed to take sole charge of the Congregation, and as he discharged his duties with great ability and faithfulness, he was ordained as Pastor in the beginning of 1886. The last ten years of his service are, however, marked by a number of severe trials in connection with his Congregation, which gave him much grief, and appear to have lessened the

zeal he had hitherto taken in his work. His health also began to fail, and in 1893 he was obliged to go on sick-leave. After some months he resumed his work, and the deeper and warmer tone of his sermons showed, that the Lord had laid him on this bed of sickness, to draw him closer to Himself and prepare him to work again joyfully for Him. In 1893 his illness, which was consumption, returned with greater force, but he bore it patiently and used it for quiet conversation with his God, till he finished his course in full peace; after stating many times that the grace of the Lord Jesus Christ was his only and his sure and certain hope and that he wished for nothing better than to go home to Him.

3. *Karl Feuchter*, the late Superintendent of the Calicut Mission Tile-Works, was born at Hall in the kingdom of Württemberg, on the 25th September 1842. In 1873 he arrived on the Mission-field, to take charge of the Calicut Tillery, which was at that time still in its infancy. Before he joined our ranks, he had seen a good deal of the world, having travelled through North Africa, Spain and other countries, and had served his "Fatherland" as a soldier in the wars of 1866 and 1870. From the very beginning of his Missionary career he devoted himself with rare zeal and industry to the work entrusted to him. In the first two years he had his lodgings in Calicut town, but then he removed to a tiny little house, situated in the compound of the Tillery, and in the monsoon sometimes only accessible by means of a boat. Here he lived for the subsequent 15 years in the very midst of his people, happy and contented with his work, which he was ever trying to improve and extend, and never wearied in promoting the welfare of his employees. Though the Home-Committee had sanctioned the erection of a bungalow for him, he could not make up his mind to have it built. After 17 years of uninterrupted labour in India his health gave way, and, on the advice of his friends, he decided to go home on furlough. He came out again in 1891 married, and was stationed at

Codacal, where he had to perform the difficult and laborious task of starting a new Tile Factory. The many trials he had to undergo in connection with this work, told heavily on his mind and health. In April 1895 he was transferred to Calicut, the old sphere of his labours, but he felt so exhausted and fatigued that he was scarcely able to make his rounds through the factory. *Mrs. Feuchter* noticed on the 9th May a peculiar weakness about him, but in spite of that he made his usual round in the morning, and though he obviously felt worse, he could not desist from making his second round at four o'clock in the afternoon. Assisted by his wife, he slowly moved on, but his strength failed him, and he had to be carried back to his house. *Dr. Liebendörfer* was called for, and found his condition so serious that he did not entertain much hope for his recovery. The next morning he peacefully fell asleep. The cause of his death seems to have been heat-apoplexy. He was a true child of God, humble and unpretentious, and living a life hid with Christ in God.

4. On the 23rd of January 1896 the *Rev. Paul Ott*, late of Mangalore, died at Basel, Switzerland, where he had gone on furlough in 1895, to recruit his health. He was born at Ludwigsburg, in South Germany (Württemberg), on the 1st November 1845, of pious parents, who brought him up "in the nurture and admonition of the Lord." As a youth he came to Stuttgart, where he joined the Young Men's Christian Association. Here through intercourse with Christian friends and the instrumentality of godly ministers he began to realize fully the blessed truth of salvation as it is in Christ Jesus. At the age of 20, he offered himself for Missionary work, and referring to the blessed experience of his acceptance by Christ, joyfully confessed: "I know for certain that the Lord Jesus is mine and I am His." His fatherly friend, the *Rev. F. Müller*, of Stuttgart, late of Tellicherry, who warmly recommended him to the Committee of the Basel Mission, gave him the character of a sincere and godly young

man, whom the love of Christ constrained to enter the service of the Mission. He also pointed to the straightforward, cheerful and kind disposition of his mind, which particularly fitted him for the ministry. He was admitted to the Mission College at Basel in 1865, and, on completing the usual course of studies, appointed for India in 1871. He came out just at the time when a religious movement had commenced amongst the Tulu population in South Canara. Numerous conversions from among these people necessitated the erection of a new Station at Karkal. *Mr. Ott* was ordered to join with *Mr. Hartmann* in opening the new Station, which was to become his first sphere of labour among the heathen. On his marriage in 1875, he was transferred to Udipi, where he had charge of a number of Out-stations. In the same year he had also the privilege on a Sunday to administer holy baptism to 83 new converts, all of whom belonged to Gudde and some other Out-stations of Udipi. He was again transferred in 1879 to Mulki, which with its several Churches and Girls' Orphanage, afforded him many opportunities for activity in various directions. By his practical skill and ability he was specially fitted for superintending the Girls' Orphanage, in the management of which he effected most important and beneficial changes. His chief object in educating these orphan girls was to lead them to Christ. But he desired also to fit them for their future sphere of life by training them in all kinds of house- and field-work done by the women of the agricultural class. In 1884, after a period of 12 years' unceasing labour he went home on furlough, and returned after eighteen months to his old post in Mulki. In 1890, he was appointed to Mangalore to take charge of the Congregation as the successor of the late *Rev. A. Manner*. He was also chosen Chairman of the District Committee, which gave him additional and not always pleasant duties. The five years of his stay at Mangalore were for him times full of severe trials and bitter experiences; yet he would never feel discouraged, but joyfully and ungrudgingly went on

working for his Master and ministering to the souls under his charge. Early in 1895 ill-health compelled him to return to his native land. He did not recover, as he hoped, the health and strength for which he and his friends so earnestly prayed. Symptoms of a severe liver disease began to develop. From Christmas 1895, happily spent in the midst of his children, he was entirely confined to his bed. The Sunday previous to his death he took the Lord's Supper and, filled with gratitude for all that the Lord had done for him, peacefully awaited the call of his Master. His removal into glory was, humanly speaking, much too early for his family and for the work which sorely needed his further services. We have lost in him a worker, who for his rich experience and sound judgment, for his devotion to the work, his kindness and the sincerity of his Christian character was held in high esteem and greatly loved by his fellow-brethren.

We have, besides, to record the death of three veteran Missionaries, who many years ago retired from the Mission-field, but are still well remembered by their former pupils and Church-members, many of whom may be called their spiritual children.

5. The *Rev. Leonhard Gottlieb Hanhart*, late of Malabar, was born, on the 25th of May 1831, in Diessenhofen, Switzerland. Having lost his father in his earliest childhood, he was brought up by his mother, an earnest and thorough Christian, who taught him to love his heavenly Father and whose prayers accompanied him on all his ways. At the age of 20, he determined to give up the temporal profession he had chosen, and become a messenger of the Gospel to the heathen. For this purpose he entered the Mission College at Basel, and, after a course of six years' study, was sent to Malabar, where he landed in 1857, after a dangerous voyage round the Cape of Good Hope. His first station was Cannanore, where he worked for a few months together with the well known late

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Rev. S. Hebach. As soon as he had mastered the first difficulties of learning Malayalam, he began to proclaim the Gospel to the heathen. From the very beginning of his Indian career, preaching to the heathen was the work he loved best, and in doing so he showed extraordinary enthusiasm and indefatigable zeal. Aided by wiry constitution he minded neither discomfort, nor the scorching rays of the sun. He literally could not do enough, and was disconsolate when a day passed without his having spoken, or preached, to the heathen. He differed from Missionaries in their opinion that the time had not yet arrived to preach the Gospel to the followers of Mohammed in Malabar. In his house-to-house visits in the North of Cannanore he did not omit a single Mappilla lodging without setting forth the claims of Jesus Christ, the Son of God, and quietly bore unfriendly words. After 17 years of incessant labour in Malabar, he was obliged in 1874 with his family to proceed to Europe, but soon returned to his old sphere of work. In 1884 he was again compelled to go home. He would have much liked to return once more to his beloved Malabar; yea only a few weeks before his death, in his 64th year, he entreated the Home Committee to send him out again to India! Though his ardent desire could not be granted, he had at least the pleasure to see his eldest daughter go out as a worker to the Medical Mission at Calicut. He found, however, another sphere for activity in connection with the City Mission at Colmar, Alsace, as an Evangelist and Town-Missionary. In this capacity he worked for the last 10 years of his life with his usual zeal and devotion. On Sunday morning, the 25th August 1895, he left his home in full health, in order to conduct a Gospel Service in a neighbouring town. He had hardly arrived there, when he was seized with apoplexy, and in a few moments this faithful servant of God entered into the joy of his Lord. The deceased was a humble and unpretending Christian, full of faith and love, and indefatigable in his Master's

service. It may well be said of him, that he spent himself for Jesus.

6. The *Rev. Benignus Gräter*, late of Mangalore, was born in North America, on the 12th May 1838. A few years later his father returned with his family to Württemberg, where *Benignus* received a sound Christian education. Whilst he studied hard for scholastic profession, God in His mercy vouchsafed him a new heart and stirred him up to do Mission-work. In 1859, he applied for, and gained admission into, the Basel Mission College, where he studied for four years, and in every respect proved a truly converted, earnest, painstaking and truthful young man. During his stay there he enjoyed the privilege of the guidance of so genial a Principal as the late *Mr. Josenhans*, and of the teaching of superior theological tutors, and also came in contact with spirited, energetic fellow-students from Germany, Sweden, Armenia, India and Africa. The different, and often novel, theological views which, to better fit the students for their spiritual warfare, had to be placed before them, caused him a good deal of inner struggle, as he was not satisfied merely to know of the existence of certain views, but wished to test their soundness for himself. Being a truly pious man, God kept him from straying from the truth. Thus these struggles were, through God's grace, a means to intensify his deep-rooted reverence for God's Holy Word, and to create in him the settled conviction, that the Scripture can in no wise be broken.

In 1863 *Gräter* was sent to Palghat in Malabar, and owing to his great teaching abilities, placed in charge of the Anglo-Vernacular Mission School there. He had the habit of taking long evening walks, accompanied by some of his more advanced pupils. The conversation was always instructive, and often referred to the one thing needful. In the short time of a year a strong attachment sprang up between teacher and pupils. No wonder, both felt the separation most

keenly, when *Grüter* was appointed tutor in the Theological Seminary at Mangalore.

In spite of this sudden transfer, which obliged him to lay aside the study of the Malayalam language, and to learn Canarese, he threw himself into the new work with all his energy. He had now found the work for which he was specially fitted and which more and more brought to light his various gifts. He was a most painstaking teacher, who understood it well to inspire even phlegmatic and stolid natures with the beauty of the Word of God. But he was more, he was a sound educationist, whose aim was the conversion of his pupils, making this the foundation of the building up of a truly Christian character; for he knew that unconverted preachers are only blind leaders of the blind. As he was a prayerful Pastor, he had a surprising insight into, and a remarkable command over, the hearts of his students. Nearly all felt his magnetic attraction, applied to him for advice and help, and submitted to his surgical treatment. Those who were not of the truth dreaded him. None like he knew how to stir their hearts to their very depths, when conducting the morning prayers in his turn or preaching in the Seminary or in the Native Church, as well as in private conversation. Many of our Catechists and Pastors owe next God to him their being reclaimed from the service of sin, yea their conversion and fitness for the work.

Graeter knew fully well what kind of men preachers of the Gospel ought to be. When considering their important responsibilities, he felt deeply humiliated at the scanty spiritual outfit of himself and the present generation of Missionaries. He could say: "Behold the Divine document commanding us: 'Go ye into all the world and preach the Gospel to every creature' (Mark xvi, 15); but, alas! where is the power? Why can we not cast out devils in His name? Why are we unable to speak with new tongues? Why do we shrink back from taking up serpents? Why cannot we also lay hands on the sick that they recover?" These and similar

disabilities depressed him. God's grace alone helped him to become, for the time, reconciled to these days of small things. Once, however, when a promising young Missionary at Mangalore in the prime of life succumbed to typhoid fever, he blamed himself bitterly, that he had not even made an attempt to heal him by prayer and laying on of hands. All these experiences helped to moderate his claims on his fellow-labourers, as well as to bear with the young men whom he had to train for Mission-work, men mostly weak in body, often effeminate, poorly gifted, weak in spiritual life, and otherwise deficient. There was much disappointment, but nevertheless his labour of love and patience bore its fruits.

Although *Gräter* so keenly felt the want of a rich outpouring of the Holy Ghost, he was a preacher whom God owned and blessed, whether he preached in the Native Church, or caused his stentorian voice to be heard in the bazaar. Everywhere his words went home to the hearts. The English congregation at St. Paul's Church at Mangalore, to whom some Missionaries ministered during the absence of their own clergymen, had ample opportunity again and again to testify that his preaching was that of a man, who had divine authority.

Mention ought to be made, that *Gräter*, when younger and less burdened with other work, was in the habit of visiting educated Hindus in the town, and taking part in a literary debating society. He was in turn visited by promising young Brahmins, who sought his spiritual guidance; they read with him God's Word and also prayed with him. Only a few, some after long hesitation, gave themselves up to the Lord; others, however, to his great mortification, failed in decision and courage, when they ought to have openly confessed Christ.

Gräter's ability of guiding and directing others fitted him for the office of Secretary of our Mission, to whom is also entrusted the compilation of our Annual English Reports. In 1879, he was appointed Chairman of the Local Committee.

In the interest of the Seminary, and direct Mission-work, this additional burden was much to be regretted, especially during the time of inspection by Principal *Schott* in 1880-1881, when *Gräter* had to act as his translator and adviser. Much of the good he did in these various capacities may possibly sooner or later be forgotten, yet a goodly number of excellent and stirring Church and Missionary Hymns in Canarese will perpetuate his memory to coming generations.

Our deceased friend did not always sail on smooth waters, far from it. The exhortation of the Apostle, that "we must through much tribulation enter into the kingdom of God" (Acts XIV, 22), was also his experience. When he returned to Europe for the sake of the health of both himself and his wife in 1872, he had the grief of burying his partner in Trieste (10th October), where she succumbed to dysentery. He reached Basel with a little boy two years old. After about two years he returned again to his old field with a worthy helpmeet. In 1883 a number of sufferings began. On the 25th March 1883 the Theological Seminary was burnt down, in revenge, it seems, of *Gräter's* opposition to plans of wickedness. Then followed six weeks of anxiety owing to the sickness and death of three of *Gräter's* children (8th May, 16th May and 13th June), who fell victims to a strange typhoidic malady. Two years previous to that they had sent two of their children with an intimate friend of theirs to another Station. Who can describe the utter dismay of the small Missionary colony at Mangalore, when scarcely after a fortnight a promising boy, who had suddenly died of lockjaw, was brought a corpse in a cart by the same friend, and that at a time when *Mrs. Gräter* was very sick! All feared for her life. It was a great comfort, that the sorely stricken parents submitted themselves to God's unsearchable ways, and in a real Christian spirit gave their friend and his wife credit to have done their utmost, under the existing circumstances, to save the life of the child.

After *Grütter* had assisted in October 1884 at the 50 years' Jubilee of the Basel Mission at Mangalore, he had to seek change for himself and his wife in Europe in 1885. An operation undergone in the hope of returning once more to India, brought him nigh to death's door, and, without giving him the desired relief, weakened him so as to force him to retire from active Mission service. He then became a Home Agent of our Mission. As such he had to enlist the sympathy, prayers and support of the Home Churches, and to advocate the claims of the Mission on special Missionary festivals. Whenever the weather permitted, it gave him much pleasure to employ his strong voice in open-air meetings. He spent eight years in this work at Cassel and Heidelberg, when he was forced to take the humiliating step of asking for his pension,—a cup which he had entreated the Lord might pass from him.

Poor man! Blind for years in one eye, and in danger of gradually losing the sight of the other also, hampered in his movements by bodily infirmity, and now attacked by the dire disease of softening of the brain, which was slowly undermining his constitution! The shock of an apoplectic fit in January 1894 obliged him to keep at home. He became daily more helpless; and the more the disease advanced, the more restless he became, walking for hours night after night, lead about by his wife. When her strength failed, a Deaconess, and some time later a male attendant, were called in for help.

On the 19th of February 1895 he got a second apoplectic stroke. Evidently the Lord hastened his departure. He could scarcely speak, and when he made an attempt, he was often not understood. Once he lisped: "Sing songs of praise!" and when his wish was complied with, he enjoyed the singing greatly. Another time he attempted to sit up in bed, exclaiming with an effort: "Up, let's meet the Lord!" Who is not reminded of the words of Psalm LXXIII, 26:—"My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." When it was evident that he was sinking

fast, in the morning of the 22nd February, *Mrs. Gräter*, his children and his brother were singing, praying and reading from the Book of Life. Towards noon, whilst the Church bells of the town of Esslingen were ringing, our dying brother once more opened both his eyes wide, his face beaming with a heavenly light, and he departed to his Lord and God.

E. D.

7. The *Rev. Christian Müller*, the last among the pioneers of the Basel Malayalam Mission, entered into the rest of the people of God at Heidenheim in Württemberg, on the 25th January 1896, at the ripe age of 77 years. He was born on the 21st January 1819 in the Black Forest, of God-fearing parents. His father died in 1832 with the words on his lips: "I have a desire to depart and be with Christ". From his youth *Müller* had many opportunities to realize the difference often existing between orthodox and real spiritual Christianity, so that he could judge for himself from the fruits of both. The pious circles to which he had access, were warm advocates of Mission-work. Among these may be named the Moravian Colony at Königsfeld, and a godly clergyman in Schwenningen, who through his teaching and piety greatly influenced him. About this time he met there a converted young man who wished to become a Missionary. Both decided to walk in the ways of the Lord, and with full purpose of heart to serve Him among the heathen. In 1838 *Müller* found admission into the Missionary College at Basel. After four years' hard study he was sent to India, to strengthen the Mission in Malabar, which had been begun in 1839. He was stationed at Tellicherry. During his stay there he founded the Mission Station Chombala, which was at first a kind of horticultural colony. The superintendence of this new Station afforded him ample opportunity to taste all the anxieties of an estate-manager, employer, medical adviser, teacher, pastor and almoner, but he had also the satisfaction of seeing his efforts crowned with success. In all his efforts for the

spiritual and temporal welfare of this infant Church he was ably supported by his wife.

Great were the struggles that had to be undergone by the first young Christians in order to escape the service of sin; but greater still proved the power of Christ revealed in them, so that, in spite of many shortcomings, one was forced to exclaim: "Old things are passed away, behold! all things are become new!" It was a real treat to converse with these simple Christians, of whom and of their children many became valuable agents of the Mission.

In 1857 *Müller* was transferred to Cannanore, where he experienced a good deal of worry and anxiety on account of the Out-station Chowa. On the 6th of January 1860 his faithful partner fell asleep in the Lord. All this affected his health so much, that he was forced to seek restoration in Germany in 1861. He returned, in 1862, with his second wife, who greatly helped him in the superintendence of the Girls' Orphanage at Cannanore and then, after their transfer to Tellicherry, of the Boys' Orphanage there. This cheerful and experienced helpmate died on the 2nd August 1870. *Müller's* work was now in Tellicherry-Town, where he had charge of a Congregation, schools and evangelistic work. To carry on all this work, he found it necessary to marry again in 1873. After 36 years of trying work in India and on account of bodily suffering he felt at last the necessity of retiring from the Mission-field in 1878.

The Malabar Mission lost in him an humble, unpretending, and zealous labourer, ready at all seasons to advocate the claims of the Gospel. He knew so well how to enter into conversation with anybody he might meet by the way, whether the person was busy or idle, friendly or the opposite. In Chombala he spent his leisure under the shadow of the trees on the highway, which was only a short distance from his bungalow. His proficiency in Malayalam, his knowledge of native character and ways, combined with good humour and friendliness, helped to smoothe the path. He was an extremely

fluent Malayalam preacher; possibly he spoke too rapidly for the majority of his hearers. He also wrote some small books in Malayalam. In English too, he was an earnest and good extempore preacher.

After his return home he spent 17 years in retirement, seizing every opportunity which offered to witness for his Lord and Master, and advocate the cause of Missions, and patiently waiting for the coming of Christ. A year before his death he wrote a short sketch of his life, which concludes with the following words: "Having now completed my 76th year, I have every reason to be 'like unto men that wait for their Lord'. Therefore I am continually reminded of the parable in Matth. xviii, 23, 24, which runs thus: 'The kingdom of heaven is likened unto a certain king, which would take account of his servants, and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents'. Dare I to hide the truth from my mind that I am that servant? In case I should try to fall down and worship him, saying: 'Lord, have patience with me, and I will pay thee all', would there be forthcoming one single pound to pay down as an instalment of that crushing debt? I am undone, undone! But praise be to God! There is an immense and countless fortune, which my Lord and Saviour Jesus Christ has paid into the Heavenly Treasury, large enough to outweigh my sins, and those of the whole world. In this faith I purpose spending the days, which God may still grant me. May He help me to live and to die in this faith."

E. D.



Subscriptions and Donations

Towards the Mission-Fund

Received during the year 1895.

 All sums received on or after the 1st of January 1896 will be acknowledged in the Report for 1896.

	Rs.	As.	P.		Rs.	As.	P.
MANGALORE.				A. Mc. K.	5	0	0
Legacy of the late Capt.				S. E. W.	25	0	0
R. A. Fitz Gibbon, Bangalore	500	0	0	MERCARA.			
H. Welsh Esq.	25	0	0	<i>For the General Fund.</i>			
F. Foulkes Esq.	20	0	0	Ed. Richter Esq., towards			
Couchman Esq.	20	0	0	pay of Catechist Nath.			
John B. Macfarlane Esq.	10	0	0	Shatananda	50	0	0
Karachi, Easter offering				Mrs. G. F. Meiklejohn	5	0	0
for Canara and Malabar	20	0	0	Rev. A. Fennell	20	0	0
N. N. by Rev. P. Borel,				Rev. G. Richter	12	0	0
Karkul	17	0	0	E. A. Fennell Esq.	15	0	0
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D. H. G.	5	0	0	Mr. R. Braidy	1	0	0
J. Sp.	5	0	0	<i>For the Cooly Mission.</i>			
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G. H. T.	5	0	0	ANANDAPUR.			
R. A. E.	5	0	0	<i>For the Cooly Mission.</i>			
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Jehanghier, Kt.	5	0	0	Ch. McDonald Esq.	7	0	0
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O. Becker Esq.	6	0	0	N. N.	1	0	0
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W. Mann Esq.	20	0	0				
R. D. Tipping Esq.	6	0	0	HUBLI.			
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" J

Native Friends.

H. H. tow Fur Mission ple bly Mr. J. Org Board Hig Mrs. Weav Mr. I Mr. I Mr. J Chem Orph Mr. " Mr. In Mr. A Mr.

Rs. P.
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0 0

BIJAPUR.

Mr. Devapria Jentli 1 0 0

HONAVAR.

Rev. Titus Costa 5 0 0

Mr. Samuel Bunyan 0 8 0

" Franklin Aiman 0 8 0

" Joel Shiri 0 8 0

CANNANORE.

H. H. the Rajah of Chirackal
towards the Malabar Widow
Fund 10 2 4

Mission-box of the work-peo-
ple of the Weaving Esta-
blishment 86 4 5

Mr. J. Roberts, towards the
Orphanage 10 0 0

TELLICHERRY.

Boarders of the Christian
High School 6 8 0

Mrs. Krishnan 5 0 0

Weavers at Nettur 23 10 5

CHOMBALA.

Mr. I. Ittyerah, Munsif 10 0 0

Mr. I. P. Pereira, Munsif 3 0 0

Mr. A. D'Cruz 1 0 0

Chombala Congregation 12 9 0

Orphans of the Orphanage 7 14 0

CALICUT.

Mr. T. Jakob 10 0 0

" S. Amos 50 0 0

PALGHAT.

Mr. J. Mathai, Sub-Assistant
Inspector of Schools 5 0 0

Mr. A. Selvanayagam, Sub-
Asst. Inspector of Schools 10 0 0

Mr. C. Matthai 4 0 0

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Mr. A. G. Thomas, Sub Re-
gistrar 2 0 0

E. Krishnan Esq., Sub-Judge 1 0 0

KAITY.

Mr. David Patha 5 0 0

Mrs. Prakash, Thanks-offering 3 0 0

L. K. S., Thanks-offering 1 8 0

Mr. I. Joseph 2 0 0

" C. Gnanamany 1 8 0

" Jes. Konga 1 0 0

" Jes. Shanta 1 0 0

" Lemuel Soens 1 0 0

" Elisa Daniel 1 0 0

" Carl Satyanathan 1 0 0

" John Philip 1 0 0

" Jakob Kanaka 1 0 0

" Shantappen 1 0 0

" Murugesan 1 0 0

" Vedamanikan 1 0 0

" Benjamin 1 0 0

" Barnabas 1 0 0

" Ephraim 1 0 0

" Jonathan 1 0 0

" Ananda 1 0 0

" Samuel Joshua 0 12 0

" Abr. David 0 8 0

" Alexander 0 8 0

" Santosham 0 8 0

" Jesudasan 0 8 0

" Jesudian 0 8 0

" Gnanasigamany 0 8 0

" A. Joseph 0 8 0

" Paranjoti 0 8 0

" Nathanael Palani 0 8 0

" Hansle Abraham 0 8 0

" Aaron Titus 0 8 0

" Abr. Madia 0 8 0

" Mose Kari 0 4 0

" Kaleb 0 4 0

" Aaron Bommanna 0 4 0

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	Rs.	As.	P.		Rs.	As.	P.
KOTAGERI.				Mr. Benjamin Samuel	0	8	0
Mr. Daniel Bella	5	0	0	" H. B. John	0	8	0
" V. Gnanapragasam	1	0	0	" John D. Bella	1	0	0
" M. S. Gnanapragasam	1	0	0	" Joseph Pache	0	8	0
Mr. Joseph Belli	0	8	0	" Christian Ajja	2	0	0
" Simon Bala	0	8	0	" Henry Kodot	0	8	0
Rev. J. Kanaka	2	0	0	" I. H.	25	0	0
				" Samuel Malli	5	0	0

Pie Collection.

Mangaloae	80	7	0	Cannanore	53	2	6
Mulki	1	10	0	Tellicherry	41	4	4
Udipi	57	11	0	Chombala	29	8	0
Karkul	1	5	8	Calicut	35	0	4
Kasaragod	11	8	0	Codacal	5	1	0
Mercara	2	0	0	Vaniyankulam	6	0	11
Honavar and Karwar	10	8	6	Kaity	14	18	4
Guledgudd	9	15	6	Kotageri	9	9	4

Donations towards the Medical Mission, Calicut.

Mr. H.	5	0	0	Mrs. W. V. Baker, Thanks-offering	10	0	0
Mrs. Macrae	23	0	0	Th. Schlunk Esq.	25	0	0
N. N.	25	0	0	Dr. Soldan	100	0	0
A. Brown Esq.	25	0	0	W. Maylor Esq.	25	0	0
Mrs. H. Winterbotham	20	0	0	Mrs. O'Farrell	20	0	0
— Gillespie Esq.	20	0	0	Mr. Morrison	5	0	0
Mrs. R. S. Benson	30	0	0	Mrs. Ferguson	6	0	0
" H. O'Connell	20	0	0				
Mr. H.	5	0	0	<i>For the Leper Asylum.</i>			
Rev. K.	5	0	0	Mr. H.	5	0	0
A. Wright Esq.	20	0	0	Mrs. R. S. Benson	45	0	0
Miss Tocher	5	0	0	C. Oakley Esq.	10	0	0
W. Shaw Esq.	20	0	0	Budgett Meakin Esq.	5	0	0
C. Oakley Esq.	10	0	0	Messrs. H. & K.	9	0	0

Subscriptions and Donations towards the Sick-house
and Poor-Fund at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
W. H. Welsh Esq.	60	0	0	Messrs. Th. & N. Pearl	10	0	0
W. C. Holmes Esq.	30	0	0	" L. Joshua & Sons	5	8	0
E. B. Palmer Esq.	40	0	0	Mr. H. Koragappa	1	0	0
John B. Macfarlane Esq.	10	0	0	N. N.	1	0	0
Mrs. Godley	5	0	0	N. N.	2	7	0
Mrs. J. Ball	5	0	0	From the Missionaries	132	5	1
Mr. G. May	2	8	0				

E. & O. E.

Mangalore, 26th February 1896,

H. Altenmüller,
Treasurer.

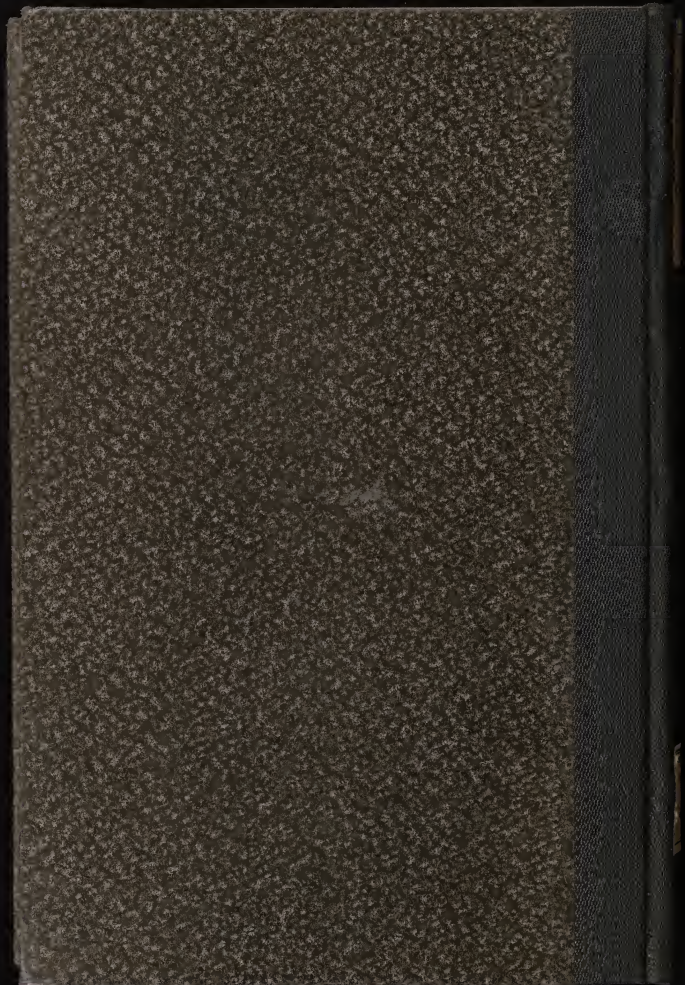


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THE
FIFTY-SIXTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1895

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